

Team Meets Howard and Vestel Goodman

Coincidence or God's plan? The team members had saved up enough money to go to Disney World for one day. Since it is about the only time during the year that the team will get to play, they really cut loose and played. They looked like a bunch of kids, and yet the day turned out to be a miracle. You see, the team is learning a lot of new music and most of it is music that the "Happy Goodman Family" does. We had seen the group at PTL last year, but Howard and Vestel had resigned from the group. Mark had said at that time that he probably would

never get to meet them the rest of his life. Ron said, "Don't bet on it, you probably will get to meet them." Well, back to Disney World. The day was coming to an end and Ron had gone on ahead and told the team to meet him at the park on Main Street. Ron got there early and just sat looking at all the people. There was a man (very heavy) that came and sat next to Ron. Ron thought to himself, "Boy, that man sure does look like Howard Goodman." Then some other people came up to the man and he told them that, "Vestel is in the store over

there." Ron just about fainted and went up to Howard Goodman and started talking to him. He reminded Howard of the time about eleven years ago that he was with them in Nancy Harmon's apartment singing until the wee hours of the morning.

Then Ron saw the team members coming up the road. He called them over and when he said, "Mark, Russell, and Karen I would like to introduce you to Howard Goodman"; Mark just about fainted, Karen squealed, and Russell said, "You've got to be kidding!"

Vestel Goodman walked up about that time and the whole team enjoyed talking about music, the team's work, what Vestel and Howard are doing now, where we can write to each other, and a myriad of other things.

All of the team members don't believe that this is just a coincidence, but the plan of God for the future. You see, the team just made friends with the most successful gospel singers in the United States. God, what are you doing??? Can't wait for the future to find out.



New Freedom Evangelistic Team, Inc.

EVANGELITE

Why Are Ministers Fired?

(Article from Evangelical Newsletter, Jan., 1981)

The Alban Institute (Mt. St. Alban, Washington, DC 20016) is publishing a report based on data in 117 churches that have fired ministers in the last three years for causes other than stealing, promiscuous behavior or unlawful acts. The churches are all in the four denominations which funded the study (USS, PCUS, UPCUSA and Episcopal), and in which one out of 100 churches each year fires its minister.

Ministers are "involuntarily terminated" for a variety of reasons, but a primary one is congregational conflict which existed before the pastor's arrival, the study says. Among difficulties cited are the presence of factions within the church; disapproval of the minister by a powerful minority; unwillingness or inability of the congregation to identify problems early; goals, norms and values disagreement

between laity and pastor, and frustrated desires of members for big successes in the church's ministry.

This kind of tension is apt to continue indefinitely, the report points out. Almost a quarter of the churches studied had fired pastors before. Authoritarian behavior or contentiousness accounts for 23 per cent of all firings, and 23 per cent are attributed to poor interpersonal skills. Among the latter are the inability of the minister to understand the congregational situation and his/her impact on it, difficulties with delegating or accepting responsibility, the use of devious rather than integrative tactics with members, problems with self-expression, the need for constant emotional support or inability to provide it to others and the tendency to feel threatened by differentness.

1981 Schedule

March 4-8
March 11-15
March 18-22
March 25-29
April 1-5
April 8-12
April 15-19
April 22-26
April 29-
May 3
May 6-10
May 13
May 15, 16, 17
May 20-24
May 27-31
June 3-7
June 10-14
June 17-21
June 24-28
July 1-5
July 8-12
July 15-19
July 22-26
August 2-9
August 12-14
August 15, 16

August 19-23
August 26-30

Miami Beach FLA
Ft. Lauderdale, FLA
Jacksonville, FLA
St. Petersburg FLA
Sarasota, FLA
Tampa FLA
Memphis TENN
Tulsa, OK

Houston, TX
Lubbock, TX
Ft. Worth, TX (concert)
Dallas, TX
Springfield, MO
Wichita, KS
Des Moines, IA
Davenport, IA
New Group
Quincy ILL
New Group
New Group
New Group
St. Louis, MO
General Conference
Columbia, MO
Ozark Resort (concert)
(map in future issue)
Colorado Springs, CO
Denver, CO

FAMILY HAPPENINGS

SPRINGFIELD, MO.

It was the first time for the team to be at M.C.C. Springfield, but not the first time in Springfield itself. Ron had attended college here and this is the city in which Shasta I broke down for the last time and Shasta Too was purchased in 1978. The team was met with a lot of love and it was neat to be in Springfield for a renewal instead of just passing through. M.C.C. meets in a local bar on Sundays. The bar had agreed to stay closed on the evenings of services of renewal. The team parked at the local KOA and enjoyed all the fellowship and love that the people gave to the team. The team looks forward to sharing in a whole week of renewal this year and see the growth that has occurred.

ST. LOUIS, MO.

Wow! It was so neat to be back in St. Louis and as always God blessed and blessed. They have their own building and had done some remodeling since the last time the team was there. God poured out special blessings during the Saturday night concert and the altar was filled with new commitments and answered prayers. The Sunday evening service was a service of healing. Everyone witnessed spiritual, physical, and mental healings in many peoples' lives.

One of the evenings when the team was eating supper at one of the member's homes, Ron talked to a pentecostal man and his wife on the phone. The conversation lasted from about 10:30 until 3:30 in the morning. The team and church members stood around the phone to listen in on the great debate. Who knows what ever became of that couple?

The team will be back in St. Louis this year and it will be neat to visit and share with their new pastor, Rev. Tom Jordan. God bless you in St. Louis and keep up the good work for the Lord!

DES MOINES, IA.

This was an unplanned service, but turned out to be the will of God all the way. Just before the Sunday evening

service (about 30 minutes) Ron received the news that his father had passed away. It was very shocking, but didn't interfere with the moving of the Holy Spirit. God performed miracles and one of those was a first timer to M.C.C. who had come to church instead of committing suicide. She talked to Ron immediately after service and said, "I have found home!" Praise God for this service and God's planning!

MEMPHIS, TENN.

The M.C.C. in Memphis lost its place to meet and was meeting in a bar. The renewal went ahead and God blessed. The team was set up on the dance floor and the lighting was very colorful, but not as glowing as the congregation as they sang and praised the Lord! The team wants all of you to pray that Memphis will find their own building as they go forward for the Lord.

The team parked at Charlene's house and as usual she was a great hostess. The workshops were held at her home and the team worked on the van and bus. Memphis has always been a special place for the team and they look forward to being there this year again during Easter week.

NASHVILLE, TENN.

The team was part of the celebration of M.C.C. Nashville's dedication week for their new building. What a celebration! All week was filled with rejoicing in the many blessings of Nashville. The team was taken to the Grand Ol' Opry. But, more than just taken there. They went backstage, met all kinds of entertainers, were able to see all the behind the scenes equipment and more. It was quite educational and uplifting to all the team members.

If you are ever going through Nashville, be sure and stop by and see all those wonderful people and receive some good old Southern hospitality. God bless you, Nashville, and we all praise God with you concerning your new building and blessings.

COLUMBIA, S.C.

Wow! What an energetic group! We arrived and watched people working all over the church. You see, they are completely remodeling their facilities and it is going to be beautiful. The team couldn't just watch and they jumped in and helped build. It was so exciting and gratifying to help this positive church.

The services were just as filled with energy as the work days. The first service was held in what will be the social hall, then the team moved to the sanctuary. It was neat to hold services with insulation, raw wood, wires, etc. The whole renewal was like the building of a place of worship in and a place for worship to come from. In other words, it was not just the building that was getting remodeled, but peoples' lives, also. Everyone was tired at the end of the week, but what a wonderful tired! Praise God for the building up of the Body of Christ in Columbia, South Carolina! God bless you all for your energy, and the team can't wait to see the finished product!

LITTLE ROCK, ARK.

It was close to the end of the year and the team members were very tired, but God continued to bless and supply the energy needed. It was like a home-coming in Little Rock, even though it was our first time. You see, Judy Applin met us and we parked at her home. She traveled with the team for six weeks in 1979 and the team knew her when she lived in Houston, Tx. Then the minister of the church, Rev. Cathy Elliott, and her lover are friends of the team from past renewals in Des Moines, Ia. Services were held in the Unitarian Church and God truly blessed each night. People came from Springfield, Mo. and as far away as San Antonio, Tx. to share in renewal.

We look forward to sharing with our family in Little Rock in the future. Please join the team in praying for this new group and its growth in the Lord.

OKLAHOMA CITY, OK.

MCC Ollahoma City, where

are you??? That is what we said when we arrived and found out that the phone number in the Fellowship Directory is not M.C.C. but the large Baptist church. What a shock for both the team and the Baptist church! Amen! We checked into the local KOA and guess what? We didn't find the church, but the church found us! They started checking around and the first place they looked was at the KOA. We found out that we might have had a hard time finding MCC, but God has had no problem at all. The renewal was fantastic.

MCC Ollahoma City is meeting in a store front and they have done a fantastic job of remodeling it into a beautiful sanctuary. MCCers came over from Tulsa and we all joined in together to praise the Lord! They were in the process of seeking a pastor for their pulpit, but have since voted in Rev. Donna Vinson.

We praise God for Oklahoma City (the team's first renewal in 1976 was held in this church) and continue to pray for them. We also rejoice in their finding a new pastor.

AUSTIN, TX.

The team and many people had been praying for some time concerning Austin's renewal. You see, they couldn't find a building in which to hold the renewal. Well, the prayers were answered and the renewal went on as scheduled. God blessed and Joe and Mark were glad to be home. The rest of the team knew that God had truly blessed 1980 and many of the services were memories of the year.

ON TO 81.

Karen spent the four weeks in Houston with her family and many friends. Joe and Mark stayed in Austin. Ron and Russell spent time getting the offices moved to Quincy and setting up all the things that are now helping this ministry this year. The four weeks has been called a vacation by all except the team members. They were so glad to get back onto the field and are looking forward to an even better year in 1981.

Gas Prices Going Up

I know that you have been watching television and hearing about all the gas prices going up. Well, the team is feeling the added crunch in traveling from church to church. The bus only gets 4.7 miles per gallon and has really become a major problem for this ministry. Tithes are the first item taken from the love offerings and then gas money is the second priority. This means that the part of the budget that is really hurting is maintenance, food, salaries, office expense, etc. The members of the team realize the importance of this ministry so they are willing to sacrifice many things. They are all praying daily for a miracle to happen and that miracle is the new bus which will get 12 miles per gallon (diesel) and enable this ministry to go forward for the Lord. Please join the team in these prayers and join them in solving this problem.

Team's Pianist

Many of you have met Joe Miller and you have heard how gifted of God he is on the piano. Joe's playing has blessed thousands and, God willing, will bless thousands more. Joe will be with the team this year on a part-time basis. He is settling many matters in Austin, Texas concerning his house, car, etc. He will be attending renewals as the Lord makes it possible for Joe to travel great distances to be with the team. Mark, Joe's lover, is with the team full-time and is an Exhorter-Candidate out of MCC-Illiano. Mark and Joe both request your prayers in this time of being separated. They both want nothing but the will of God and are working hard and sacrificing a lot to be a part of this ministry. Also, pray concerning the sale of Joe's house and that God will supply the finances for trips to be with the team as much as possible during this year. Joe is planning on being with the team full-time again in 1982 and the team looks forward to this and is praying real hard for him to be back with them. God bless you, Joe, in your efforts to do the will of God for your life!

You've heard the ol' saying, "Life begins at 40"? Well, it is true. Five days after I was 40, I was Born Again.

All my life I was raised in the Methodist Church going every Sunday, and always before church services sitting, listening to the people around me talking. "Isn't Mrs. Jones' hat awful and that Jones boy looks like he's been out all night and slept in his clothes." These were supposed to be Christians?

When I got old enough to make up my own mind, I started visiting different churches. Catholic, Baptist, Pentecostal, even different Methodist Churches. I wasn't happy with myself or my religion, so eventually, I completely quit going. After finishing high school I realized I had feelings different from the "norm" and fought against them; which brought even greater conflict into my religious life. Deep depression filled me more and more until finally I tried to O.D. and almost made it, but once was enough.

Seven more years went by. Then one very cold and snowy day, after work, I found myself walking. At the time I didn't know where I was going but I ended up at a Catholic Church close to where I lived. I walked inside the empty church. Kneeling, I began for the first time in years to talk to God. Afterwards, I felt better. Kinda like the Lord and I had an understanding, the two of us. Another 13 years went by before I finally found and accepted myself as a person. With a years' counseling from Gary, a wonderful straight person and psychologist, all the shattered pieces to my life all started fitting together and I could finally start living the life I wanted to live. I could finally be me.

Then in the Fall of 1979, the MCC got started here and, feeling a need to be closer to God, I started attending. The day I became a charter member, I was given a message from God through Rev. Bob Darst, but I was confused since nothing like that had ever happened to me before.

"BORN AGAIN"

by Bonnie (Springfield, Mo.)

June of 1980, I was laid off work because I felt the Lord had something else for me to do, and to learn about. Little did I know what lay ahead of me. I knew it wasn't meant for me to work during this time, but to spend it learning. But what?

Part time jobs were all I could find. Scrubbing shelves at stores, stocking and pricing, helping to set up a new hardware store, and cleaning peoples' homes. Doing the things many people think are beneath them. But I was learning all the time I was doing these things.

The first two months I was laid off, I learned what it was like to just get by; to do without many of the things I took for granted and was used to having. Sometimes I even wondered where my next meal was coming from. But everyday the Lord provided me with something to eat, and I always thanked Him for providing it. I learned by putting my hand in God's and trusting that I would be taken care of. Sometimes, God would carry me when I didn't think I could go on anymore.

October 13th, I was called back to work again. Wow!! Had I learned everything I was meant to learn? I had always said when I learned the things the Lord intended for me to learn during my lay off, regardless of what they were then, I would go back to work again.

Two weeks later the New Freedom Team came to visit us. Oh, what a thrill! What a renewal!! I felt so good-praise God! When they said they were going to be in St. Louis in two weeks I said, "I'll be there," and I was. I went by myself, but was joined by Skip in time for church Sunday. Thank the Lord for sending him. Little did I know how much I would need his support at the Sunday evening healing service.

The Saturday night musical, the New Freedom Team gave, was wonderful and so fulfilling spiritually. At the end, Ron asked for an altar call, which was something I felt I needed very much. Upon reaching the altar I fell to my knees as words spilled from my lips almost faster than I could say them. I didn't realize

until I opened my eyes to leave I was the last one there. I felt cleansed as I stood to leave, and very drained and weak.

During Sunday morning service, Ron announced there would be a healing that night. Even though I had planned on leaving after lunch, I decided to stay for the evening service. I'd never been to a healing service and I had some friends who I felt I wanted to pray for. One in particular, who was an ex-lover that had shot herself in the stomach and was in critical condition at the time.

Saturday, I selfishly prayed for myself. But Sunday, I prayed for many other brothers and sisters who needed prayers very much. Many thanks to Skip who literally held me up until finally I had to fall to my knees. Finally, I was able to stand. As the service came to a close and we sang the Lord's prayer, tears streamed down my face unashamed. For the spirit of the Lord had come and filled my being.

Driving home didn't seem necessary because I felt I could fly. Think of all the gas I could have saved, but I had to get my car back home some way. I praised God all week, singing songs as I worked and feeling so full of God's love.

Slowly I found out my prayers were being answered. Finally, after about four weeks, I found all, not one or two, but ALL of my prayers were answered. Praise God! Hallelujah!!

Many people I work with and my friends have come and told me how much I have grown since I was laid off. Sometimes I feel I'm growing so fast I'm almost running over myself. My many, many thanks to the New Freedom Team for helping me during a part of that growth. I feel like a sponge that takes in water, only I'm taking in the spirit of God and can't seem to get enough. I get so fulfilled from the New Freedom Team that anytime I can, I go to where they are. During the weekend that's where you'll find me, if the Lord is willing. For each time I'm with them I feel renewed and filled with the spirit. Praise God I've been Born Again.

NAMES, PLACES, and HAPPENINGS

- John Gimenez, Virginia Beach pastor, is organizer of Washington for Jesus rally with 200,000 - Bill Gothard temporarily steps down at Basic Youth Conflicts but is restored within a month - Jim Groen elected President of Youth for Christ International succeeding Sam Wolgemuth - Richard Halverson of Washington's Fourth Presbyterian Church named Chaplin of the U.S. Senate - David Hofer of KRDU, Dinuba, Calif., elected President of National Religious Broadcasters - Nelson Bunker Hunt raises \$20 million for Campus Crusade's \$1 billion 'Here's Life' world program - Father Francis McNutt, Catholic charismatic leader, leaves priesthood to get married - Robert Schuller dedicates \$18

million Crystal Cathedral - Bailey Smith, President of Southern Baptist Convention - Jerry Terrell of KC Royals honored by Baseball Chapel - Cal Thomas named Vice President of Moral Majority - J. Floyd Williams, Pentecostal Holiness leader, named President of National Association of Evangelicals - DEATHS: Walter F. Bennett, who handled the Billy Graham account - Millar Burrows, Dead Sea Scrolls author and Presbyterian scholar - John Beekman, International translation coordinator for Wycliffe - Dorothy Day, Catholic labor movement leader - Edwin Palmer, producer of NIV Bible - Donald Swonger, treasurer and Business Manager of Dallas Theological Seminary.

Team's Record on Radio

The team's record, I AM A CHILD OF GOD, has been a blessing to so many of you across the United States and Canada. The team has received letters describing how this music has uplifted people's hearts to even bringing families back together. Now the record is being played on seven new stations across the United States. Thank God for this added outreach! WETU radio in Wetumpka, Alabama; WCBI in Columbus, Mississippi; KBTC & KSCM in Houston, Missouri; Joy Radio in Tucson, Arizona;

Living Waters broadcast in Clayton, Delaware; and Christian radio in Columbus, Georgia are now playing the team's record. Four of these stations reach a total of five states each. So, God has truly opened a new door for this ministry on Gospel Radio. The estimated outreach is over 800,000 households. These are also doors that are open for programming when the finances of the team permits the expenditure for this media outreach. Praise God for this open door!

Positive Gossip

•Toronto MCC raised \$30,000 to remodel their new building.
•San Antonio MCC is in their new building.
•Donna Vinson is the new pastor of Christ the King MCC in Oklahoma City.
•Jon Kuiper is the new pastor of MCC Columbia, Mo.
•The team has seven members on the Board of Directors.(more in future issues)

•Morgantown, WV is applying for Study Group status.
•Tallahassee, Fla. MCC is having over 30 in services.
•Rev. Sutek has moved out of Tallahassee Fla.
•Anita Bryant divorced Bob Green, claiming he used her to build his ministry. She also told LADIES HOME JOURNAL of her new appreciation for women's rights and softer attitude towards gays.

- Rev. Dennis Chappell - healing - Jacksonville, FLA.
- Ft. Myers, Fla. M.C.C. - to find a meeting place and reach out into the community.
- Rev. Judy Davenport - operation - Ft. Lauderdale FLA
- Joe Miller - Austin, TX
- The team's Bus Fund Drive
- Lennie - healing - Colorado Springs CO.
- Barbara Anderson - strength - Ron's step-mother
- Upcoming General Conference in Houston, TX.
- Upcoming District Conferences
- Rev. Troy Perry during his fast in the desert
- Radio outreach of the team
- Doug - a job - Tampa FLA.
- Freedom Fire - to be a winner this summer
- Mark - as he works on the team separated from Joe

PRAYER LIST



NEW FREEDOM

Evangelistic Team, Inc.

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SAMARITAN THEOLOGICAL INSTITUTE

5300 Santa Monica Boulevard, Suite 104, Los Angeles, CA 90029 † (213) 464-5106

3 April 1981

The Reverend Karen Ziegler
MCC New York
P.O. Box 616
New York, NY 10011

The Reverend Marge Ragona
MCC Ventura
P.O. Box A-0
Ventura, CA 93002

Dear Karen and Marge:

Thank you both for your interest in developing a correspondence course on sexuality and feminism (or some similar designation) for STI. The materials you presented at the Clergy Conference in Detroit, Karen, were excellent; Marge, I was extremely saddened when you said that you had prepared similar materials for an on-campus courses here at STI and no one came to it. Together, I would hope you two would be able to develop a fine correspondence course to meet the requests of so many good folks for more information in this vital area.

The STI faculty members have been meeting over the past two months working on curriculum revision in the Resident College. Soon our faculty members will be able to turn their attention also to the Extended Studies courses. I would ask your cooperation in allowing me to run proposed curriculum materials by them. I assure you this is for completely academic purposes; I believe strongly in the academic process of helping each other strengthen our courses by sharing resource materials and ideas in this manner. There will be no censorship of any ideas you propose; of that you may be certain.

The 1981/1982 catalog will go to print in early June. We have established a May 15th deadline for inclusion. If your course could be developed by September of this year or February of next year, we could list it as "forthcoming" in this catalog--if you desire. On the other hand, if you wish to have more time for its development and piloting, can we begin now for inclusion in 1982/1983?

Please send Pepper Shields, Dean of Extended Studies, copies of whatever correspondence or materials you think we need to share with you as you do your work. We look forward to hearing from you soon.

Yours in Christ's love,

(Dr.) Richard J. Follett
Executive Director

jf

cc: Pepper Shields

STI: A Multi-Faceted Institute

BI211 "Sexuality and the Scriptures: Male & Female"

Dear Marge and Bob,

At this time the following students are enrolled:

Loni Allen
Betty Broolsma
Valerie Burke
Michael Hewson
Jack Mossman
Gerry Olson
Jaye Page
Peter Riley
Chris Shea
Bill Stoeckle
Ann Veccharelli
Linda Williford
Donald Woodbridge (Audit)

Most students chose to buy the resource book, "Man as Male and Female" but if others join the class or change their minds and wish to purchase the book they may see Lucia tonight or leave a note for me tomorrow.

I hope the course goes well; I anticipate a good group of people being there and wish you both God's best as you teach. Keep me posted on how it goes and know that I am here if I can be of any assistance.

Love,

Pepper
Pepper

P.S.

PLEASE REMIND THE STUDENTS OF THE POTLUCK SATURDAY NIGHT. THERE IS AN ANNOUNCEMENT ON THE CHALKBOARD IN THE STUDENT LOUNGE. THERE IS ALSO A SIGNUP SHEET THERE. THANKS!!!!!!

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SAMARITAN THEOLOGICAL INSTITUTE

RESIDENT COLLEGE

Student Registration Form

Name _____

Full Address _____

Home Phone _____ Work Phone _____

Employed? _____ Field of Employment _____

Local Church _____ Member? _____

_____ Quarter _____ Year

COURSES FOR WHICH YOU WISH TO REGISTER

<u>Course No.</u>	<u>Course Title</u>	<u>Audit or Credit (2 credits)</u>
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

TUITION AND FEES

Registered for _____ credits X \$20 per credit = \$ _____

Registered to audit _____ course(s) X \$20 per course = \$ _____

Registration fee of \$5 for credit students = \$ _____

Total Amount = \$ _____

Amount Paid = \$ _____

Balance Owed = \$ _____

I have read the "Academic Policies" in the Samaritan Theological Institute Catalog, and to the best of my ability I will abide by them.

(signature)

RESIDENT COLLEGE

SAMARITAN THEOLOGICAL INSTITUTE

REGISTRATION FOR THIRD QUARTER 1980/1981

- 1) Please read this sheet carefully. Decide which course(s) in residence you will be enrolling in for Third Quarter. Then fill out the "Student Registration Form". Do not include any correspondence courses or seminars on this form; there is a separate registration process for those courses/seminars.
- 2) The cost for STI courses in residence are as follows:
 - \$40 per course (for credit students)
 - \$20 per course (for auditing students)
 - \$ 5 registration fee per quarter (for credit students)If you need a scholarship or a work grant, ask the Administrative Assistant for an "Application for Financial Aid". This application, when completed, is to be given to the Registrar.
- 3) Wait to see the Registrar, who will check with you about your proposed class schedule, method of payment, etc. After your schedule has been approved, bring your Registration Form to the Administrative Assistant. Pick up your textbooks and give the Administrative Assistant your payment for them in addition to your tuition and fees. Make checks payable to Samaritan Theological Institute or "STI".
- 4) If you should wish to add or drop any course, or change from credit to audit, be sure to notify BOTH the Registrar AND the instructor.
*Please note that, according to the Catalog, failure to notify both people may result in a grade of F for that course. The last day to drop a Third Quarter course without penalty is April 10.
- 5) Third Quarter classes begin Monday, March 9 and end Thursday, May 28.
- 6) Please note that, according to the Catalog, NO REFUNDS may be granted for classes dropped, unless your Third Quarter account has been paid in full at the time of registration.

ASSIGNMENT:

INTRODUCTION TO FEMINIST THEOLOGY
Instructor: Rev. Marge Ragona

You are a 30 year old Feminist Separatist Lesbian who attends a Feminist Wicca, belongs to a women's support group, and believes that women need a female God (i.e. The Mother Goddess) in order to achieve full selfhood and personhood. You were a Christian in your past, however you are now convinced that Christianity is male-centered, worships a male God, uses male symbols (war, aggression, power, etc.) as its main motif, and through its male-centered ideas has created much of the oppression in the world. You now feel that Christianity is death-centered, while "The Goddess" as a fertility, earth-centered, life-centered symbol has more to offer you in helping you and the world (including this plundered planet) to achieve greater potential for good. You feel that Women's Religion is more compassionate and more people centered.

Using any or all of the following books, write 10-15 pages of dialogue between yourself and a professing Feminist Christian, who is presenting you with valid reasons for being a Christian while retaining your Feminist identity and integrity. Defend both the Feminist and Christian points of view, and if possible synthesize them. You may introduce other characters to provide other viewpoints or bolster either side.

Russell, Letty: Human Liberation in a Feminist Perspective, Westminster, Phila. 1974.

Russell, Letty: The Liberating Word, Westminster, 1976

Collins, Sheila: A Different Heaven and Earth, Judson Press, Valley Forge, 1974.

Bull, Jennie and Ragona, Marge: Feminist Views of Christianity, Mother Eagle, Englewood, 1977.

Hardesty, Nancy and Scanzoni, Letha: All We're Meant to Be, Word, Waco, 1974.

Jancway, Elizabeth: Man's World, Woman's Place: Delta, N.Y. 1971.

Daly, Mary: GynEcology. Beacon, Boston, 1978.

Daly, Mary: Beyond God the Father, Beacon, Boston, 1973.

Nelson, James: Embodiment. Augsburg, Minneapolis 1978.

Fox, Matthew: Compassion and the Healing of the Global Village, Humpty Dumpty and Us. Winston, 1979

Daly, Mary: The Church and the Second Sex, Harper & Row, N.Y. 1968

Bachofen, Johann J.: Myth, Religion and Mother Rights, Princeton, Princeton, N.J. 1967.

Ochs, Carol: The Myth Behind the Sex of God, Beacon, Boston, 1977.

Fisher, Brennerman and Bennett: Women in a Strange Land, Fortress Phila. 1975.

Weaver, Juanity: Companions for the Journey -- if you can get it.

Also the books on the other reading list which are checked, particularly those by Rosemary Radford Reuther.

Also in the Samaritan Library:

Mollenkott, Virginia: Women, Men and the Bible, Abingdon, Nashville, 1977.

Clark, Eliz. and Herbert Richardson: Women and Religion, Harper and Row, N.Y. 1977.



THE EXCEL MOVEMENT

SAMARITAN THEOLOGICAL INSTITUTE
5300 Santa Monica Blvd. No. 304
Los Angeles, CA 90029

To all EXCEL Directors and Teams,

I am writing this letter in an attempt to clarify the current state of affairs with the EXCEL MOVEMENT, and provide you with the basic understanding of how the Movement functions as a Lay Out Reach Program. I will discuss the Organizational Structure and outline my duties as the Movement Coordinator and how that interacts and affects the local EXCEL Teams.

The EXCEL MOVEMENT is one of the four major educational divisions of SAMARITAN THEOLOGICAL INSTITUTE. SAMARITAN THEOLOGICAL INSTITUTE (STI) is the Educational Institution of the Universal Fellowship of Metropolitan Community Churches. The EXCEL MOVEMENT COORDINATOR is a member of the STI Executive Committee which provides for and carries out the internal administrative operations of the Institute. The EXCEL MOVEMENT COORDINATOR is under the direction of STI's Executive Director.

The Organizational Structure of the EXCEL MOVEMENT itself is currently very simple as the Movement is young and does not require a large structure. The complete Movements direction, guidance, responsibility and authority rests with the Movement Coordinator and the STI Executive Director as inspired and directed by God. The Movement Coordinator affects change, conveys responsibilities, establishes guidelines, provides direction and exerts authority to the individual Team Directors. The individual Team Directors in turn affects change, conveys responsibilities, establishes guidelines, provides direction and exerts authority to the individual Team members. As the Movement expands the Team Directors will be joined together as an advisory body to the Movement Coordinator. At the present time due to the small number of Teams an organized body of Directors is not practical. The Movement Coordinator and all Team Directors will meet together at least once each year to discuss Movement progress, stability, effectiveness and to develop a good working rapport.

The Movement Coordinator is the ultimate authority for all Movement related business, correspondence and structure. The Coordinator is to maintain and ensure that the highest Quality and Consistency is attained to deliver an accurate EXCEL message. The Coordinator monitors and must approve all changes, additions, or deletions to the existing EXCEL program, procedure, content or presentation. The Coordinator must approve all facilities and supplemental activities utilized in the actual EXCEL Weekend Program, associated Reunions or other related activities. The final authority in any Movement discussion, controversy or financial matters rests with the Movement Coordinator.

In summary the EXCEL MOVEMENT COORDINATOR is charged with facilitating, providing and ensuring that the highest Quality and Integrity of all EXCEL weekends, Reunions, related programs, activities, functions and people associated with the Movement maintain the high standards of the Christians that we profess to be and share through the EXERCISE. I will treat everyone associated with the Movement with the same respect that I have for God and the EXCEL Program. The Movement Coordinator reserves the right to dismiss or acknowledge the acceptance of any person currently associated or involved with the EXCEL MOVEMENT in any capacity who does not portray, attempt to live, or promote the Christian Ideal of LIVING IN UNION WITH GOD.

I will constantly be reviewing every aspect and detail of the EXCEL Program and asking for your feedback on improvements, as I hope each of you will be doing in your respective Teams. We have accepted a very important responsibility to ourselves and to our Christian Brothers and Sisters, and I would pray that we never lose sight of that fact.

We as a group of dedicated Lay People have stood up and said we will actively try to help alleviate the problems that plaque our churches today through the EXCEL message. We as a group of Lay People have stood up and are walking beside the professional ministry in the effort to fortify the church of today.

I look forward to growing together with all of you while living in union with the God that has called us and sustains.



5300 Santa Monica Boulevard, Suite 304, Los Angeles, California 90029 (213) 464-5100

January 29, 1981

Dear Sisters & Brothers:

It's been quite a while since I have written a letter that I would like for you to help me share with our Fellowship. You who are Pastors, I request that you read this message to your congregation this coming Sunday.

First, I would like to report that I have just returned from Australia and New Zealand, where I visited our Church groups in Auckland, New Zealand and our District Conference in Australia. God's work in both of these countries is progressing at a rapid speed. For this I give God the Glory. A complete report of this visit will be in the upcoming issue of In Unity.

Speaking of In Unity, T. Earlye Scott has just resigned as the Editor of In Unity. It is the desire of the Board of Elders that the Lord will continue to bless Ms. Scott in all her future endeavors in the Universal Fellowship of Metropolitan Community Churches. I personally wish to thank her for her work. At the January meeting of the Board of Elders, the Board voted to make In Unity the official organ of our denomination. Also, the Board voted to permit yours truly to hire an interim Editor for the magazine until we get through General Conference. This I have done. Mr. Steve Preston is the new interim Editor of In Unity. Mr. Preston will be working with a new Editorial Board made up of Mr. Preston, Reverend Dusty Pruitt and myself, as liaison Elder to publications. The position of Editor of In Unity is now open and a permanent Editor will be named after General Conference. Resumes are now being accepted. Please address any you have to me at Fellowship offices.

Reverend Robert Arthur, the Director of the Office of Institutional Ministry, resigned his office unexpectedly January 13. It is with deep regret that the Board of Elders has accepted his resignation. Reverend Arthur worked in this office for several years and has done a fine job in this, one of the most exciting jobs and greatest challenges in our Fellowship. For the last six months Bob acted as the Director of our Cuban Relief Project when asked to do so by the Board of Elders. Reverend Arthur will continue his work as the District Coordinator of the Southwest District. The Board of Elders requests that any resumes for the position of Director of the Office of Institutional Ministry be sent to the Fellowship. The Board of Elders will be discussing at our March meeting ways to make our Institutional Ministry even more positive in the future and streamline this department to make it function even better.

Now on to, for me at least, the most important point of this letter. For some time now, I have felt that I must take the time to seek Divine guidance from God concerning the direction God would have the Universal Fellowship of Metropolitan Community Churches to travel. For over a year now, I have felt the nudging of the Holy Spirit pushing me, as it were, to take a journey into the desert and to quietly listen to the voice of God. I have discussed this with several close friends who are ministers and laity

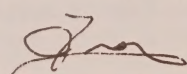
The Reverend Troy D. Perry, Founder

Page 2
January 29, 1981

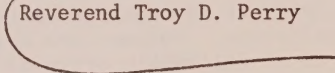
of this Fellowship. Just before I left for Australia and New Zealand, two letters arrived in my office from friends that I had talked to about this about a year ago, saying they felt that I would be going on my desert retreat. Yesterday a brother minister who I consider one of my closest confidants, met me and shared with me the same thing as the letters. He had not spoken with the individuals that had written the letters. On Monday, March 2nd, I will be leaving Los Angeles and driving to the desert area east of our city. I will take a tent and sleeping bag. I will be fasting for seven days and will drink only water during that week, as is my custom. I request your prayers. I also request that our Church members all over the world fast with me on Sunday, March 1st, from sunrise to sunset, and pray that God's power will bless us in the coming months and that we will more plainly see the vision God has for the Universal Fellowship of Metropolitan Community Churches.

I believe what the prophet Isaiah said when he wrote, "And the glory of the Lord shall be revealed and all flesh shall see it together; for the mouth of the Lord hath spoken it." (Isaiah 40:5.) I believe God has a message for our Fellowship and I plan to share it with you at General Conference as God reveals it to me. Again, please pray for me and fast with me. God will reveal God's self to us all.

In Christ,



Reverend Troy D. Perry



TDP/fkz

ASSIGNMENT:

INTRODUCTION TO FEMINIST THEOLOGY
Instructor: Rev. Marge Ragona

You are a 30 year old Feminist Separatist Lesbian who attends a Feminist Wicca, belongs to a women's support group, and believes that women need a female God (i.e. The Mother Goddess) in order to achieve full selfhood and personhood. You were a Christian in your past, however you are now convinced that Christianity is male-centered, worships a male God, uses male symbols (war, aggression, power, etc.) as its main motif, and through its male-centered ideas has created much of the oppression in the world. You now feel that Christianity is death-centered, while "The Goddess" as a fertility, earth-centered, life-centered symbol has more to offer you in helping you and the world (including this plundered planet) to achieve greater potential for good. You feel that Women's Religion is more compassionate and more people centered.

Using any or all of the following books, write 10-15 pages of dialogue between yourself and a professing Feminist Christian, who is presenting you with valid reasons for being a Christian while retaining your Feminist identity and integrity. Defend both the Feminist and Christian points of view, and if possible synthesize them. You may introduce other characters to provide other viewpoints or bolster either side.

Russell, Letty: Human Liberation in a Feminist Perspective, Westminster, Phila. 1974.

Russell, Letty: The Liberating Word, Westminster, 1976

Sollins, Sheila: A Different Heaven and Earth, Judson Press, Valley Forge, 1974.

Bull, Jennie and Ragona, Marge: Feminist Views of Christianity, Mother Eagle, Englewood, 1977.

Hardesty, Nancy and Scanzoni, Letha: All We're Meant to Be, Word, Waco, 1974.

Janeway, Elizabeth: Man's World, Woman's Place: Delta, N.Y. 1971.

Daly, Mary: GynEcology. Beacon, Boston, 1978.

Daly, Mary: Beyond God the Father, Beacon, Boston, 1973.

Nelson, James: Embodiment. Augsburg, Minneapolis 1978.

Fox, Matthew: Compassion and the Healing of the Global Village, Humpty Dumpty and Us. Winston, 1979

Daly, Mary: The Church and the Second Sex, Harper & Row, N.Y. 1968

Bachofen, Johann J.: Myth, Religion and Mother Rights, Princeton, Princeton, N.J. 1967.

Ochs, Carol: The Myth Behind the Sex of God, Beacon, Boston, 1977.

Fisher, Brennerman and Bennett: Women in a Strange Land, Fortress
Phila. 1975.

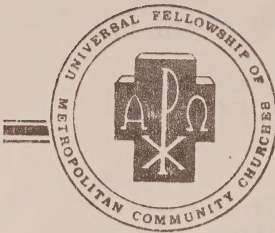
Weaver, Juanita: Companions for the Journey -- if you can get it.

Also the books on the other reading list which are checked, particularly
those by Rosemary Radford Reuther.

Also in the Samaritan Library:

Mollenkott, Virginia: Women, Men and the Bible, Abingdon, Nashville,
1977.

Clark, Eliz. and Herbert Richardson: Women and Religion, Harper and
Row, N.Y. 1977.



SAMARITAN THEOLOGICAL INSTITUTE

5300 Santa Monica Boulevard, Suite 104, Los Angeles, CA 90029 † (213) 464-5106

THE BOARD OF REGENTS

MINUTES
OF THE MEETING OF MONDAY, NOVEMBER 17, 1980

Members Present

The Rev. Elder John H. Rose, Atlanta, GA
Dr. Alice Kitchen, St. Louis, MO
The Rev. James E. Sandmire, San Francisco, CA
The Rev. Elder Nancy Wilson, Los Angeles, CA

Excused:

Mr. Gil Gerald, Washington, DC

Absent:

Dr. Donald Jolly

Staff Members Present:

The Rev. Jeffrey Pulling, Director of Resource Center
The Rev. Pepper Shields, Director of Extended Studies and
Interim Dean of the Senior College
Mr. Terry Stiles, Director of EXCEL

(The Regents were visited and welcomed by the Rev. Elder Troy D. Perry and the Rev. Elder Jeri Ann Harvey.)

1. Opening prayer: The Rev. James E. Sandmire

2. Reports presented:

The Financial Reports
The Senior College Report
The Extension Studies Report
The Resource Center Report
The EXCEL Report
The Chairperson Report
(all reports attached)

*Motion to accept and approve all reports--(M-Dr. Kitchen/
2-Rev. Elder Rose; unanimous yes)

3. It should be noted for the minutes that all reports were discussed with division directors and other appropriate personnel.

4. EXCEL FINANCIAL REPORT

In discussion with Terry Stiles, it was agreed that a quarterly financial report should be submitted to the Board of Regents and that the finances and budgeting process should be integrated into the total STI accounting function.

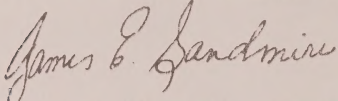
5. Moved that Rev. Hose and Rev. Wilson should present the Regents' petition to the Elders for an educational workshop on EXCEL to be presented at General Conference.
(M-Rev. Wilson/2-Rev. Hose; unanimous yes)
6. Moved that a presentation of the new philosophy of STI and of its work be given at Ministers Conference by Rev. Pulling, Rev. Sandmire, and Rev. Shields. Further moved that these three ministers utilize their experience in counseling and guidance to offer vocational guidance to those clergy seeking such help.
(Moved and carried by consensus)
7. Moved that a quality audio visual presentation of the philosophy, development and work of STI suitable for showing at conferences and in individual churches and groups be prepared. Rev. Sandmire to investigate resources for such a venture and report to the Regents.
(Moved and carried by consensus)
8. Discussion of the qualifications and search process for the Administrator/Dean position.
By consensus the following were agreed to:
 - A. The job to be half time Administrator of all STI and half time Dean of the Senior College. The candidate will fulfill responsibilities for these two positions as described in the Recommendations of the Dean adopted by the Regents in March of 1980. It is understood that when resources are available and duties dictate, these positions will be divided into two full time positions. The position will be in Los Angeles. Beginning remuneration to be \$1,000.00 per month which includes housing, medical insurance, and reasonable relocation expenses to be provided.
 - B. Minimum qualifications:
 - 1) Member in good standing in UFMCC
 - 2) Possess a graduate level degree in education and/or administration in the theological field from a recognized educational institution.
 - 3) Possess some experience in the field.
 - 4) Provide good references and be well and favorably known professionally and in the community.
 - 5) It was noted that STI is an equal opportunity employer. All qualified candidates are urged to apply.
 - C. Steps in the search process:
 - 1) The Board of Regents constitutes itself as the Search Committee.
 - 2) Rev. Sandmire to direct a letter describing the position and soliciting applications and recommendations to District and Church World Extension Coordinators, District Lay Representatives, Pastors, Interim Pastors, and Worship Coordinators. (Note: the letter was completed the next day and copy is attached)
 - 3) Notices and ads to be placed in next issues of "In Unity", "Keeping In Touch", and "New Day".
 - 4) Rev. Sandmire to consider contacting placement offices at selected seminars.

- 5) Resumes sent to STI to be forwarded to Regents who will consult regularly by phone. After consultation the best candidate will be asked to interview with the Regent nearest them. If this is impossible, the Regents will consult on appropriate steps. The top candidates may be asked to interview in Los Angeles. It was agreed that we should proceed to fill the position as soon as possible. It was also agreed the candidate must be properly qualified. Rev. Wilson and Rev. Shields agreed to serve as Interim Administrator and Interim Dean beyond January 1, 1981. The Regents are most grateful to them.
9. In view of his extra effort in fulfilling the responsibilities of two positions, it was moved that Rev. Shields receive a \$200.00 bonus by December 15. If he continues to fulfill extra responsibilities, it was further moved that his pay package be raised to \$1,000.00 per month in January and continuing until the new Administrator/Dean was appointed.
(H-Rev. Pose/2-Rev. Wilson; unanimous yes)
10. Rev. Shields' statistical report was of such interest that Rev. Sandmire, with concurrence of all Regents, requested that he write a short article on the subject for "In Unity".
11. Moved and carried by consensus that the Board of Regents Meetings for 1981 will be on: Friday, February 20 in Los Angeles; Friday, June 5 in Los Angeles; and Friday, September 18 at a place to be announced. It was further agreed that those with financial need and those coming from the longest distances will receive help with travel costs to the extent the finances of STI can make possible.
12. A discussion of the STI Sunday offering for 1981 resulted in a consensus understanding that the offering would again be received in May with May 3 as the preferred STI Sunday.
The following actions were moved and carried by consensus:
 - A. Theme: "Equipping God's People for the Work of Ministry"
 - B. Posters and programs to be prepared by same artist who prepared 1980 successful poster. Rev. Wilson to direct this effort.
 - C. A suggested order of service and suggestions for appropriate sermon topics with a list of resources to be prepared by Rev. Pulling for optional use by local churches.
 - D. Rev. Shields to make available successful students in the STI preaching class and other alumni and faculty for guest preaching assignments in local churches if desired.
 - E. Special awards to be given at General Conference to churches, groups, and individuals for outstanding support of STI. This topic to be discussed further at the next Regent's meeting.
 - F. Rev. Sandmire noted he is writing personal letters of thanks to all churches who responded to the STI Sunday appeal. In the discussion, it was noted that some churches have given regularly to STI over a long period of time.
13. A discussion of the need for scholarship funds concluded that districts may wish to establish funds for scholarship for worthy stu-

dents in the districts. This topic to be discussed further at the next meeting.

14. Rev. Sandmire indicated he is moving to implement the Advisory Committee to the Regents. It was noted that some who cannot be active as Regents may be willing to be active in the important role of advisor. This topic is to be further discussed at future meetings. In relation to this, Rev. Sandmire is directed to ask Dr. Donald Jolly if his travel and time commitments will allow him to serve as an active Regent.
15. Rev. Sandmire requested all Regents and Division Directors submit topics for the agenda well in advance of the next meeting.
16. Closing prayer: Dr. Alice Kitchen
17. Adjournment.

Respectfully submitted,



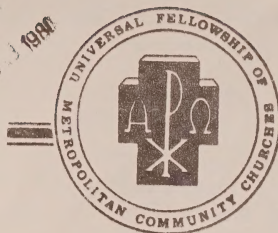
The Rev. James E. Sandmire
Chairperson
Board of Regents, STI

JIS/cs

Attachments:

Financial Reports
The EXCEL Report
The Resource Center Report
Letter regarding the Search for an Administrator/Dean for STI

DEC 5 1980



SAMARITAN THEOLOGICAL INSTITUTE

5300 Santa Monica Boulevard, Suite 104, Los Angeles, CA 90029 + (213) 464-5106

November 19, 1980

TO: District and World Church Extension Coordinators, District Lay Representatives, Pastors, Interim Pastors, and Worship Coordinators

FROM: The Board of Regents, Samaritan Theological Institute

RE: The Search for an Administrator/Dean for Samaritan Theological Institute

Dear Sisters and Brothers:

We need your help in an important project for our Fellowship. We are seeking qualified candidates for the position of Administrator/Dean of Samaritan Theological Institute. The candidate chosen will work half time as Executive Administrator for all branches of STI and half time as Dean of the Resident Senior College. The position requires residence in Los Angeles. In our expanding Fellowship, we must rely upon you to help us publicize this position and find suitable candidates.

A year ago the Board of Elders reorganized the governing board of STI as the Board of Regents. They appointed a Board representing clergy and laity, women and men, and several geographic areas. As board members we were charged with redefining the Fellowship task of STI and of developing policies that would contribute to fulfilling that task with a commitment to service and excellence. With the help of a small, but able staff we have made significant advances this year. We have developed the concept of a multi-faceted institution undertaking many areas of education and research for both the laity and the clergy in the areas of the unique religious contributions of MCCC. We have developed four departments to further these efforts: the Resident Senior College educating candidates for ministry as well as laity; the Program of Extended Studies providing seminars, correspondence courses, and extension courses for laity and clergy throughout the Fellowship; the Resource Center developing resources, continuing education, and cooperation with other institutions; and the EXCEL Lay Program offering intensive weekend experiences for the spiritual and practical development of the laity. The increase in financial support from our people and the vocal moral support for STI indicates this new direction is being favorably received.

We now have the resources to create a position which will be critical in assisting and expanding the staff and in implementing the policies of the Regents. The Administrator/Dean will spend half of

STI: A Multi-Faceted Institute

Resident College

Program of Extended Studies

November 19, 1980

Letter from the Board of Regents

Re: Search for an Administrator/Dean for STI

Page Two

his/her time directing all four divisions of STI, developing and supervising the library and research facilities, directing public relations and fund raising, and representing STI in ecumenical and community relations. As Dean of the Resident Senior College, the successful candidate will also spend half time in curriculum development, faculty development and evaluation, student counseling, and general supervision of records and administration. As STI grows, these two positions will eventually be divided into two full time positions.

The position is presently budgeted at \$1,000.00 per month which includes housing. In addition, health insurance in the Fellowship medical plan will be paid. Reasonable relocation expenses will also be paid. The position offers great challenge and potential. As these are realized, the salary and benefit package will be increased.

We urge you to publicize the availability of this position in your area. Feel free to contact and suggest to us appropriate candidates. Our qualifications require that the candidate be an active member in a Metropolitan Community Church, possess a graduate degree in education and/or administration in the theological field from a recognized educational institution, have some experience in the field, and be well and favorably known in his/her profession and community.

STI is an equal opportunity employer. Resumes and/or recommendations should be sent to:

The Search Committee/Board of Regents
Samaritan Theological Institute
5300 Santa Monica Blvd., Suite 104
Los Angeles, CA 90029

The Board of Regents thank you for your support and cooperation as we work together to provide the finest educational institution of its kind for our members.

In Christ's name,

Rev. James Sandmire

The Rev. James Sandmire

FOR

The Board of Regents

JS/cs

cc: The Board of Elders
The Board of Regents

SAMARITAN RESOURCE CENTER REPORT

presented to STI Board of Regents, November 1980

The 1980-81 STI Catalog describes the Samaritan Resource Center as follows:

"The Resource Center is being developed in the San Francisco/Berkeley area to provide continuing education for clergy, build relations with other seminaries, and provide such resources as bibliography, newsletter, and liturgical calendar. The Director of the Resource Center is the Rev. Jeffrey D. Pulling (Pastor of MCC East Bay in Oakland), who represents STI in the Society for the Advancement of Continuing Education for Ministry (SACEM)."

Pastoring the East Bay congregation has been more of a drain on my time and energy than I had anticipated. Consequently, many of my plans and projects for the Resource Center have been put on the back burner for a while. I have not had the time to follow up the contacts I made at Pacific School of Religion and Graduate Theological Union in Berkeley, and I have not had the time to put together another issue of "EQUIP YOURSELF" Newsletter. What I have done can be summarized as follows:

- 1) Developed some worship resources for Fellowship Sunday 1980, which were distributed by the Fellowship offices to every local MCC in September.
- 2) Compiled a Liturgical Calendar and guide for the 1981 Church Year, which will be distributed by Fellowship offices.
- 3) Completed first draft of revised STI Bibliography for 1981.
- 4) Notified the Clerk of the Board of Elders (Nancy Wilson) that I would like to be a member of the planning committee for Ministers Conferences, as part of my continuing education ministry, to which she agreed.
- 5) Have been asked by the Board of Elders to be a co-director of worship services for the 1981 General Conference (August in Houston).

I am in Los Angeles for three days (Nov. 17-19) to do more work of 3), 4), and 5) above.

SACEM

In early 1980 STI became a member of SACEM (Society for the Advancement of Continuing Education for Ministry). In June 1980 I attended the annual meeting of SACEM (as STI representative) at Fuller Theological Seminary in Pasadena, California. SACEM is a professional association of institutions and individuals who work in continuing education for ministry. It is ecumenical and international. Most of the participants are from Canada and the U.S. There were both Roman Catholics and Protestants (spanning the full spectrum from evangelical to liberal).

The theme of the 1980 conference was "Spiritual Formation: A Continuing Education Task". Besides the Annual Meeting of the Society, there were plenary talks on What is Spirituality?, Spiritual Direction and the Scriptures, and the Present State of Continuing Education for Ministry. In addition there were several workshops along three tracks: 1) Spiritual Direction and Pastoral Counseling; 2) Spiritual Development in Continuing Education; and 3) The Body-Person at Prayer. I chose the workshops of the first track and found them very worthwhile.

RESOURCE CENTER REPORT (page 2)

The SACEM Conference was very beneficial for my own personal continuing education, for me to make contacts in continuing education and find out what is happening in the field, and for MCC/STI to be represented at such an ecumenical gathering. It was the first time that anyone from MCC has ever gone to a SACEM conference, and it was great for the others there to have to deal with me and MCC, and it was good for me to touch base with other churches and schools.

The 1981 SACEM Conference will be in June at Perkins School of Theology (Southern Methodist University) in Dallas, Texas. The theme will be "The Nuts and Bolts Approach to Provide Continuing Education For All Facets of Ministry". This will be a much more practical focus this year; they alternate with one year a specialized theme and the next a practical focus.

I strongly recommend that STI remain a member of SACEM and that I be the STI representative in my capacity as Director of the Resource Center and also because I would like eventually to make continuing education my full-time ministry. Besides the annual conference, SACEM provides on an ongoing basis information and resources about continuing education, clinical pastoral education, library lending services, home study programs, professional development agencies, and publications.

Resource Center Finances

I receive from the STI General Fund \$100/month expense allowance, totaling \$400 to date. I have set up a special checking account for this. So far I have spent only \$50 for airfare to this November Regents meeting. I am saving up for the June 1981 SACEM Conference in Dallas. It will be expensive with airfare, room and food, and registration.

Other STI Responsibilities

Program of Extended Studies. From September to November I have taught a STI extension course for the Bay area - "Introduction to the Bible", with seven students. This is an 11-week course and ends Nov. 20. Beginning in January I will teach a 11-week course - "Old Testament Prophets".

EXCEL Lay Program. I helped the Northern California EXCEL Team (EXCEL of the Redwoods) get started and have met with them a few times to talk about inclusive language and to evaluate their talks and weekend plans. For their first EXCEL Weekend (Nov. 14-16) I was the Spiritual Counselor.

Respectfully submitted,

Jeffrey D. Pulling
The Rev. Jeffrey D. Pulling

To: The Board of Elders, UFMCC

From: The Excel Team

Re: Status of Excel Movement within UFMCC

WHAT IS EXCEL?

The Exercise in Christian Community Living (Excel) is an MCC adaptation of the Cursillo Movement founded by Bishop Juan Hervas and a team of lay people in Spain in 1949. The Cursillo is now used widely in North and South America, largely by Catholics and Lutherans. The Cursillo's resounding success stems from the skillfull organization used to convey it's message. The Exercise is based upon this time proven method.

WHY DO WE NEED EXCEL OR ANY TYPE OF WEEKEND RENEWAL PROGRAM?

Any means by which people can be brought to Christ and to a better understanding of his teachings is worthwhile. Through a better understanding, people are brought to an awareness of who they are as individuals and as a people of God. The Exercise not only offers understanding, but sparks the participant's imagination and awareness, by giving them a day to day game plan to help them live the life we are called to live. And isn't this the basis for Christianity?

WHAT MAKES EXCEL SO UNIQUE?

The Exercise can be broken down into 4 major areas that make for a successful program, these points portray Excel's unique recipe for Christian renewal. The team refers to them as E.S.P.P..

ENVIRONMENT - One of the major reasons why the weekend works is that it brings people into a new, though temporary, social environment. The participants have heard and can hear Excel's message from any pulpit in the Fellowship. The weekend takes them out of their ordinary environment outside the church, where Christ is not taken seriously and where they are surrounded with temptations, distractions, and lack of faith. The Exercise creates a climate that facilitates an encounter with the Lord. The Gospel both requires and promises radical change, and the weekend helps participants believe that such change is possible for themselves, and the World by actually experiencing this change for a short time. The team's faith can be contagious and we are living examples of that renewed life.

SPIRIT - Weekend programs such as Excel have two critical areas that arise concerning the dynamics of this type of program. The first is that the program can be so rigidly organized that there is no opening for the working of the Spirit. This is avoided by the Excel program due to the team's understanding of the part they play and the part that God plays if the weekend is to succeed.

Our approach is to present the truth about Christian life and community in a confident, joyous, loving way; if this is accomplished then our work will be open to the action of the Holy Spirit. Our technique removes the barriers and obstacles that would prevent the message from reaching the participants' heart and mind. We simply "prepare the way of the Lord". The second area is whether the program is manipulative and pressuring, or leaves people free to respond or not respond. The Exercise avoids manipulation and undue pressuring at all costs, but at the same time we are enthusiastic in proclaiming the truth. We have planned the weekend so that it communicates the truth powerfully. As I have tried to point out, in many cases peoples' freedom to hear, choose and respond to the truth is limited by the negative forces of their respective social environment. Excel frees these people from social pressure and enables them to want to be what God has called them to be.

PLANNING - The planning entails selecting the best means to accomplish the purpose we have for the weekend. What shall we talk about? What blend of activities will build the relationships we are trying to encourage? What will best meet the participant's special needs? The Exercise uses the principles of the Cursillo to accomplish the above mentioned questions. The Cursillo is a 4 day experience encompassing a weekend. The Exercise has been shortened to strictly a 3 day weekend program Friday night Thru Sunday night inclusive. Due to the condensed size of the Exercise every aspect has been weighted against the overall program goals to show its validity within the program. The team in weekly business meetings review, discuss and modify the program to better bring out the ideas involved. The basic Talks, Purpose and overall goals are never changed. They are refined and enlightened to better reflect their purpose.

POST EXERCISE - The Exercise is designed to give people the opportunity to give their lives to the Lord or renew this conviction. What should a weekend of this type do afterwards to help the participants live out that decision? If a weekend presents the ideal of Christian Service, what will it do to help people find their place of service, what training and support will we give them? There is more to the Exercise than the success of the weekend. The Exercise is designed to be the initial spark or the starter for renewed dedication and enthusiasm. However the weekend is only a small part of the overall effort. For a continued growth in Christianity, some sort of follow up program is essential. The Exercise utilizes Sharing of Friends groups to carry the message on. The Exercise merely shows what is necessary and possible and how to do it. The Sharing of Friends groups are when and where to do it. The Exercise has had success in the Post Exercise movement, but not to the complete satisfaction of the team. We still have more studying in this area to be more effective.



THE EXCEL MOVEMENT

SAMARITAN THEOLOGICAL INSTITUTE
5300 Santa Monica Blvd. No. 304
Los Angeles, CA 90029

Nov. 17, 1980

To: The Board of Regents, STI

Re: EXCEL MOVEMENT Status

The EXCEL MOVEMENT to date consists of 3 active teams, Los Angeles, Phoenix and San Francisco. The Phoenix team conducted their first "Excel in the Desert" the weekend of Oct. 31. The San Francisco team conducted the first "Excel in the Redwoods" this past weekend Nov 14 thru 16, in both cases the remote teams were supported and directed by the LA Excel Team. The LA Excel Team has 4 Excels slated for 1981 with the first being Jan. 16, thru 18.

Overall the Movement is very strong and is continuing to grow with many dedicated clergy and lay people offering actual assistance or support. A total of 48 participants were involved in the two remote Exercises bringing the total to well over 450 people touched by Excel. The Phoenix and San Francisco teams have started their active recruitment and formal training programs for team members. The minimum number of qualified team members required to conduct an Exercise is 9, currently each remote team has 4 full time team members. The LA Team will continue to support and train the remote teams until the required number of full time team members is attained. The remote teams are scheduled to have a full team and be financially self supporting by the Fall of 1981.

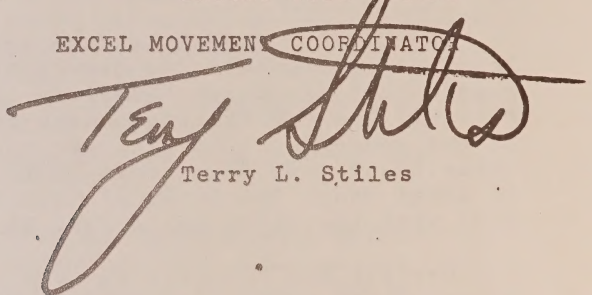
Financially the Los Angeles Team supports the majority of the Movements growth, again by the Fall of 1981 the Movement will be supported equally by the 3 Excel Teams. The LA Team maintains an average of \$500.00, with major fluxuation around the Exercise expense. The average cost for a complete Excel weekend is \$1800.00. This figure is directly tied to the number of participants, as most camp facilities charge a base fee and an additional charge per person. We constantly review our weekend programs from the cost standpoint in order to keep the participant cost at its lowest point. The teams and people associated with the actual weekend program pay a reduced rate of \$20.00 per person.

I look forward to setting a structured format for input on Excel status and also to discuss financial planning with the Board at some future date.

Please feel free to call or write me at anytime to discuss Movement business or to share in the Lord. May God be with you as we carry the LIVING WORD of the LOVING GOD to the PEOPLE of GOD.

BRIGHT WITH COLORS

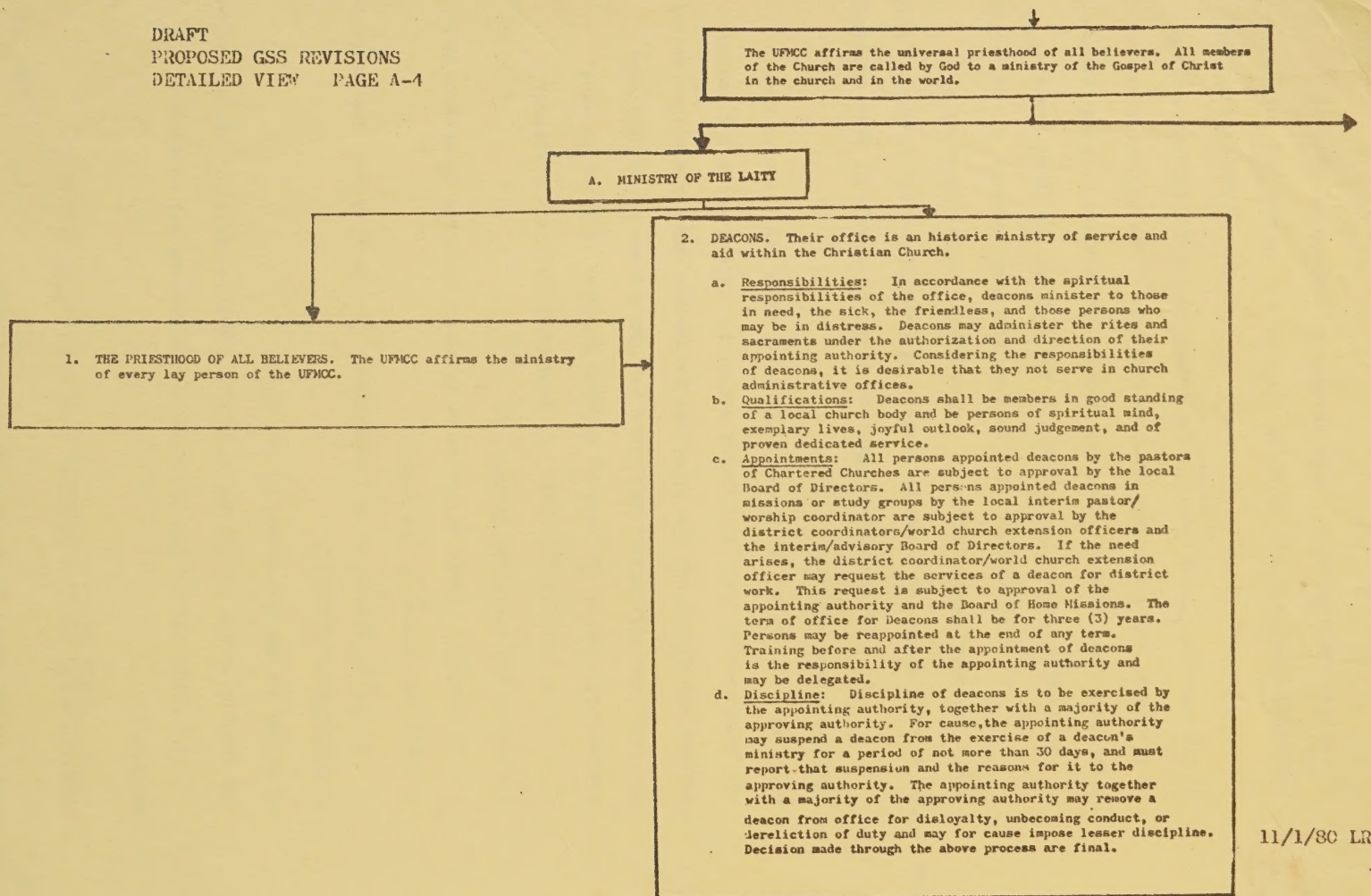
EXCEL MOVEMENT COORDINATOR

A large, stylized handwritten signature in dark ink, appearing to read 'Terry Stiles', is written over the typed name and title.

Terry L. Stiles

Attachments: Organizational Structure Outline
and Movement Coordinator duties

Status report to the Board of Elders
explaining the Excel Program concepts



MARGIN NOTES
(personal/
unofficial)

UNEDITED NOTES FROM GSS MEETING, June 13-15, 1980, TORONTO:
(Dick Follett)

Article IV

rationale:
"enabling"

The UFMCC affirms the universal priesthood of all believers.

All members of the Church are called by God to a ministry of the Gospel of Christ in the church and in the world.

A. Ministry of the Laity

1. THE PRIESTHOOD OF ALL BELIEVERS. The UFMCC affirms the ministry of every lay person of the UFMCC.

2. DEACONS. Their office is an historic ministry of service and aid within the Christian Church.

a. Responsibilities: In accordance with the spiritual responsibilities of the office, deacons minister to those in need, the sick, the friendless, and those persons who may be in distress. Deacons may administer the rites and sacraments under the authorization and direction of their appointing authority. Considering the responsibilities of deacons, it is desirable that they not serve in church administrative offices.

*includes Boards
of Directors*

b. Qualifications: Deacons shall be members in good standing of a local church body and be persons of spiritual mind, exemplary lives, joyful outlook, sound judgment, and of proven dedicated service.

c. Appointments: All persons appointed deacons by the pastors of Chartered Churches are subject to approval by the local Board of Directors. All persons appointed deacons in missions or study groups by the local interim pastor/worship coordinator are subject to approval by the district coordinators/world church extension officers and the interim/advisory Board of Directors. If the need arises, the district coordinator/world church extension officer may request the services of a deacon for district work. This request is subject to approval of the

rationale:
moving toward
future full-time
district co-
ordinators

sense of GSS: may
also be exhorter-
evangelists.
deacons/SM may
refuse request

MARGIN NOTES

UNEDITED NOTES . . .

appointing authority and the Board of Home Missions. The term of office for Deacons shall be for three (3) years. Persons may be reappointed at the end of any term. Training before and after the appointment of deacons is the responsibility of the appointing authority and may be delegated.

d. Discipline: Discipline of deacons is to be exercised by the appointing authority, together with a majority of the approving authority. For cause, the appointing authority may suspend a deacon from the exercise of a deacon's ministry for a period of not more than 30 days, and must report that suspension and the reasons for it to the approving authority. The appointing authority together with a majority of the approving authority may remove a deacon from office for disloyalty, unbecoming conduct, or dereliction of duty and may for cause impose lesser discipline. Decisions made through the above process are final.

*rationale:
"authority" is
office, not person*

B. Ministry of the Clergy.

1. Student Ministers are qualified persons who feel called by God to professional Christian ministry and for a limited time may serve in this position as a test of their calling within a local congregation.

[Their training and supervision will be monitored by the Board of Home Missions/World Church Extension Officers or any person/institution designated by them.]

*marked "hold" in
my notes but not
crossed out,
rationale: care of
the individual*

a. Responsibilities: In accordance with their call and the test of that call, Student Ministers will concentrate on learning experiences. Those learning experiences shall include ministry in local congregations as well as academic studies. Student Ministers may administer the rites and sacraments under the authorization and direction of the appointing authority. Considering the responsibilities of Student

MARGIN NOTESUNEDITED NOTES . . .

Ministers, it is desirable that they not serve in church administrative offices. Student Ministers may serve as worship coordinators of churches missions or study groups.

b. Qualifications: Before being appointed a student minister, an individual must be a member in good standing of a congregation in this Fellowship and must have demonstrated a spiritual disposition, willingness and ability to work well with others, and must show promise of ability to do the study and work of a professional minister in this Fellowship.

c. Appointments: All persons appointed student ministers by the pastors of chartered churches are subject to approval by the local Board of Directors. All persons appointed student ministers in missions or study groups by the local interim pastor/worship coordinator are subject to approval by the district coordinator/world church extension officer and the local interim/advisory board of directors. The student minister will engage in a program of spiritual and practical study under the direction of the (interim) pastor and/or through any appropriate, recognized educational agency. This program may be supplemented by the Board of Home Missions/World Church Extension Office or any person and/or agency designated by them. The term of a student minister shall be for one (1) year. No person shall serve as a student minister for more than a total of five (5) terms.

d. Discipline: Reasons and procedures for discipline or removal of student ministers are identical to those given in these By-Laws for deacons.

*rationale: U.S.
Govt. immigration
recognition--legal
status needed*

2. Clergy. Clergy are those persons of professed and demonstrated call to be professional Christian ministers who are spiritually and legally recognized by the Fellowship.

MARGIN NOTES

UNEDITED NOTES . . .

*rationale: unique
& various calls to
various forms of
ministry*

a. Responsibilities: In accordance with their call, clergy administer the rites and sacraments of this Fellowship and perform all other functions of Christian ministry.

*rationale: pro-
cedural concerns need
not be spelled out
in by-laws*

b. Qualifications: Qualifications for the clergy are established by the M.C.A.C. subject to the approval of the general conference.

*rationale: min-
isters from other
denominations
included here*

c. Credentials: In accordance with procedures and standards established by the M.C.A.C. and subject to the approval of the general conference, credentials as professional ministers will be issued on a biennial or a lifetime basis.

d. Discipline: The UFMCC cannot condone disloyalty or unbecoming conduct in the professional ministry and therefore the provisions for discipline and removal of credentials of clergy shall be defined by the M.C.A.C., subject to approval of the general conference.

e. Retirement: UFMCC recognizes as honorably retired, clergy who retire after suitable years of service for age, illness, or other compelling reasons. Such clergy shall be accorded all rights and privileges of the clergy.

-
1. Alan Fox will send copies of the work for review. Final copies will then be sent to each of us.
--Mark "GSS" on envelopes.
 2. Include rationale notes.
 3. District communications should begin after final copies and rationale.
 4. Develop questionnaires for grassroots input. Send proposed questions to Don Eastman.
 5. Next meeting: with M.C.A.C., probably 3rd week in January, Dallas?

1. DEACONS:

- a. **QUALIFICATIONS:** The deacons are an historic office of service in the Church whose qualifications are indicated in I Timothy 3:8-14. Their purpose is to serve their local congregations under the jurisdiction of their pastors. Considering the great responsibilities and duties of the deacons, it is desirable that they not serve on the Board of Directors or in other church administrative offices.
- b. **REQUIREMENTS:** Deacons shall be members in good standing of their local church and be persons of spiritual mind, exemplary lives, joyful outlook, sound judgment and of proven dedicated service. Appropriate training for deacons must be provided by the pastor, or persons chosen by him/her, prior to any appointment to the position of deacon. All persons appointed by the pastor as deacons shall be approved by the local Board of Directors. The pastor and Board of Directors may review the appointment annually or at their discretion. The term of office for Deacons shall be for three (3) years. Persons may be reappointed at the end of any term.
- c. **DUTIES:** Deacons shall minister to those in need; the sick, the friendless, and those persons who may be in distress in accordance with the spiritual duties of the office. The duties may, if necessary and circumstances dictate, include administering the rites and sacraments under the authorization and under the direction of their pastor.
- d. **DISCIPLINE:** The pastor, together with a majority of the full Board of Directors, may vote to remove from office any deacon for disloyalty, unbecoming conduct or dereliction of duty. The pastor, together with a majority of the full Board of Directors, may impose for cause such lesser discipline as they may deem appropriate.
- e. Any specific matters of congregational approval or appeal not contained herein are left to local church option.

2. EXHORTERS:

- a. **QUALIFICATIONS:** Exhorters are qualified persons who feel called by the Lord to professional Christian ministry and for a limited time may serve in this position as a test of their calling under the direction of their pastor with the approval of the Board of Directors in their local churches. The term of an exhorter shall be for one (1) year. No person shall serve as an exhorter for more than five (5) terms. Persons seeking this position should have the same identifiable qualities as those required for the professional Christian ministry.
- b. **REQUIREMENTS:** Candidates for exhorter shall be members in good standing in their local church. Upon the pastor's recommendation the Board of Directors may approve the candidate as an exhorter. Assuming this post, the exhorter will engage in a program of spiritual and practical study under the direction of the pastor or at any appropriate recognized educational institution.
- c. **DUTIES:** Under the close supervision of the pastor, the exhorter may perform all duties as listed for deacons. At the discretion of the pastor the Exhorter may perform other duties within the area of Christian services. Exhorters shall not serve as assistant pastor, associate pastor, interim pastor or pastor of any church or mission. An Exhorter may be assigned to function as worship coordinator of a church, mission or study group where the pulpit is vacant.
- d. **DISCIPLINE:** Reasons and procedures for discipline or removal of exhorters are identical to those given in these By-Laws for deacons.
- e. Any specific matters of congregational approval or appeal not contained herein are left to local church option.



NEW FREEDOM

EVANGELISTIC TEAM INC.

P.O. Box 1188, Quincy, ILL. 62301

Dear friends in Christ,

These are exciting days for the Team! God continues to bless our work as we travel throughout the United States and Canada. God works miracles in our midst each week--not only with the people we are reaching for the Lord--but in taking care of us better than we do ourselves. God knows our needs!

We feel each one of you share in this ministry. Your gifts over the past four years have kept us in the field. We have only to let you know of our needs and they have been met. We praise the Lord for that! Each new packet of mail bring more reasons to glory in Jesus Christ. Your response from our last letter has brought nearly \$6,000 toward the purchase of a diesel bus--a significant beginning.

As Christmas draws near, we encourage you to consider a gift to the Savior on His day. We might further suggest a portion of that gift be utilized for the purchase of a diesel, enabling us to be better stewards of God's money by virtue of cheaper fuel and increased miles per gallon. What a fitting gift to Jesus Christ--responding to the Great Commission through your financial contribution--assisting in our preaching of the gospel. You become a significant part of our ministry!

1981 plans for this ministry are constantly changing as God opens new doors and additional opportunities. And you, God's people, make it all possible.

Whether you are in a position to send a gift at this time or not, the entire Team wishes you a Blessed Christmas and a New Year filled with the love of the Lord!

Because He Lives,

Members and Staff of the
New Freedom Evangelistic Team

the
eighties
are
ours!

____ Evangelist Ron J. Anderson ____
Founder & Director

GREAT LAKES DISTRICT

(Illinois, Indiana, Kentucky, Michigan, Ohio, Wisconsin, minus Quincy, IL)

District Coordinator: Rev. Valerie Bouchard,
c/o MCC Detroit, MI

Assistant District Coordinator: Rev. Art Skipper,
Mid City P.O. Box 872, Dayton, OH 45402;
Ms. Lyda Carter, 5443 South Kenwood, Chicago, IL 60615

Lay Representative: Jackie Walker, c/o MCC Detroit, MI

MID-CENTRAL DISTRICT

(Colorado, Iowa, Kansas, Minnesota, Missouri, Montana, Nebraska, North Dakota, South Dakota, Wyoming, minus Joplin, MO, plus Quincy, IL)

District Coordinator: Rev. Robert Darst, P.O. Box 3173,
Omaha, NE 68103; (402) 345-2563

Assistant District Coordinator:

Lay Representative: Ron Schnatzmeyer, c/o MCC St. Louis, MO

SOUTH CENTRAL DISTRICT

(Arkansas, Louisiana, Oklahoma, Texas, plus Joplin, MO)

District Coordinator: Rev. Candace Naisbitt,
P.O. Box 18581, Austin, TX 78745; (512) 477-7747

Assistant District Coordinator: Mr. Clark Freisen,
7417 Moline, Houston, TX 77087

Lay Representative: George Kennedy, c/o MCC Dallas, TX

NORTHWEST DISTRICT

(Alaska, Hawaii, Idaho, Northern California, Northern Nevada, Oregon, Utah, Washington)

* District Coordinator: Rev. Austin Amerine, P.O. Box 3239
Eugene, OR 97403; (503) 895-3917

Assistant District Coordinator: Rev. Claudia Vierra,
P.O. Box 6667, Boise, ID 83707

* Lay Representative: Michael Mank, c/o MCC San Francisco, CA

SOUTHWEST DISTRICT

(Arizona, New Mexico, Southern California, Southern Nevada)

District Coordinator: Rev. L. Robert Arthur,
P.O. Box 65206, Los Angeles, CA 90065; (213) 258-4911

Assistant District Coordinator: Jim Harvey,
22045 North 24th Avenue, Phoenix, AZ 85027;

Phil Perkins, 1400 Richmond NE, Albuquerque, NM 87106

Lay Representative: Larry Rodriguez, c/o MCC Los Angeles,
CA

UNITED STATES DEPARTMENT OF THE INTERIOR

BUREAU OF LAND MANAGEMENT
WASHINGTON, D. C. 20250

TO: DIRECTOR, BUREAU OF LAND MANAGEMENT

FROM: SAC, [illegible]

SUBJECT: [illegible]

RE: [illegible]

[illegible text]

[illegible text]

[illegible text]

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[illegible text]

[illegible text]

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To: All Elder's
All Minister's
All MCAC Members
All Charter Churches
All Missions
All Study Groups
All Commissions, Committees, and Groups

Re: Correct Addresses

Dear Friends;

Recently we at the Fellowship Offices have had a lot of mail returned to us because of incorrect addresses. Please fill out the forms as accurately and completely as possible.

CHURCH NAME: _____

ADDRESS: _____

CITY: _____ STATE: _____ ZIP: _____

PHONE NUMBER: (____) _____

PASTOR/INTERIM PASTOR/WORSHIP COORDINATOR: _____
(circle appropriate one)

MEETING PLACE: _____

TIME OF MEETING: _____

MINISTER(S) ON STAFF: _____

If you receive any Bulk Mail or large packages from us we need a **street** address to ship to. Please fill out the next portion completely.

CHURCH/PERSON: _____

ADDRESS: _____

CITY: _____ STATE: _____ ZIP: _____

To All Minister's: Please fill out this portion of the form. All information given will be kept strictly confidential.

NAME: _____

HOME ADDRESS: _____

CITY: _____ STATE: _____ ZIP: _____

PHONE NUMBER: (____) _____

Please see reverse side.

Please check the appropriate boxes, so that we may bring our files up to date.
This form must be returned to the Clerk, Board of Elder's no later than May, 1, 1981.

IN UNITY

☒ Bulk #of Copies _____
☐ Single Subscription

THE GAY CHRISTIAN

☒ Bulk #of Copies _____
☐ Single Subscription

☐ UFMCC Directory #of Copies _____

☐ Elder's Minutes #of Copies _____

Your cooperation in filling out this form is greatly appreciated.
Please type or print clearly.

Grace & Peace

Rev. Nancy L. Wilson

Rev. Elder Nancy L. Wilson
Clerk, Board of Elder's

NLW/ro

“By No Other Name”

Acts 4:12



Tenth International General Conference

Houston, Texas
August 3rd to 9th, 1981

conference
schedule

Monday

ELDERS NOMINATION COMMITTEE + Cabaret + 7:AM

All district members of the Elder Nominating Committee are required to attend this first closed meeting. First order of business will be to elect a chairperson. (For the agenda of open meeting with the committee and its nominees, please refer in the schedule to Monday, 9:00 - 11:00 PM)

MUSICIANS AND MUSIC COMMITTEE MEETING + Grand Ballroom + 8:00 AM

OPENING WORSHIP SERVICE + Grand Ballroom + 8:30 - 10:00 AM

The Rev. Charles Larsen, pastor of MCC of the Resurrection in Houston, will preach.

DEACONS' WORKSHOP + Cabaret + 10:30 - 12:30 PM

This workshop/sharing time is designed especially for (but not limited to) deacons and will offer a time of sharing concerns, building support systems, exchanging information and experiences, and helping each other comprehend and clarify the duties, privileges, responsibility and joys of this ministry to the church. All deacons and other interested people are invited and urged to attend.

BUSINESS MEETING (SEATING OF DELEGATES) + Grand Ballroom + 10:30 AM

This introduction of all lay, clergy and newly-licensed clergy delegates to the floor marks the official commencement of the Tenth General Conference business session.

ADDRESS BY THE REV. ELDER TROY PERRY + Grand Ballroom + 10:50 AM

CONFERENCE PROCEDURES AND PRESENTATION OF ELDERS' WHITE PAPER FORUM + Grand Ballroom + 11:15 AM - 12:15 PM

ACTION ON ELDERS' WHITE PAPER + Grand Ballroom + 1:15 - 2:00 PM

This is an official business session; all delegates are required to attend.

COMMITTEE, COMMISSION, TASK FORCE WORKSHOP STYLE MEETINGS + 2:00 - 4:00 PM

Open to the public in various rooms to be announced. In an attempt to adequately inform delegates and other interested people, this time has been specifically set aside to allow for information sharing and dialogue around the various issues, tasks and reports being presented during the conference. You are urged to attend these sessions of your particular interest in order to insure as much communication, understanding and clarification as possible.

"HOW GOD WORKS TO RESOLVE FAMILY CONFLICT" + Room To Be Announced + 2:00 - 4:00 PM

As a Christian and a gay person it is often difficult to find harmony with children, parents and former spouses. A discussion of how God can bring peace and love where there has formerly been conflict and pain.

GOVERNMENT STRUCTURES AND SYSTEMS COMMISSION FORUM + Emerald + 4:00 - 5:30 PM

Although this is a regular business session and delegates are required to attend, it will be a question and answer forum open to the public. Everyone is encouraged to attend in order to adequately prepare for the GSS Report to be presented to the business session Tuesday, 10:30 AM.

CONFERENCE CHOIR PRACTICE + Grand Ballroom + 5:30 PM

The Conference Choir is open to all who wish to participate. It will perform at the final morning worship service on Sunday, August 9. Those interested in joining the Conference Choir must attend all scheduled rehearsals (times to be announced). If you wish to participate, please meet in the Grand Ballroom at 5:30 PM.

WORSHIP SERVICE + Grand Ballroom + 7:30 - 9:00 PM

The Rev. Elder Nancy Wilson, from Los Angeles, CA, will be bringing the keynote sermon.

ELDERS' NOMINEES' FORUM + Emerald + 9:00 - 11:00 PM

This is an open meeting. Nominees to the office of Elder will answer questions, discuss issues, and otherwise be available for public inquiry as to their positions, concerns and qualifications, as determined by the Nominations Committee.

MONDAY CONTINUED

SOCIAL/POOLSIDE GATHERINGS + 10:00 PM - 1:00 AM

Tonight and each night throughout the Conference, various activities are being provided for those wishing to share together in social settings. Activities will include two feature length movies each night, informal gatherings around the pool (no swimming allowed after 10:00 PM per hotel policy) and other events which should allow opportunity for those who do not wish to go to bars or attend other activities away from the hotel. A schedule of each night's activities will be posted at the information center.

ALCOHOLICS ANONYMOUS/ALCOHOLICS TOGETHER MEETINGS

- + From Monday through Saturday at 6:30 AM there is scheduled a Meditation/Support Time.
- + AA/AT Meetings will be held Monday through Saturday at 6:00 PM.
- + Both of these events will be held in the AA/AT Hospitality Suite (see information center for location); some will be open and some will be closed meetings. Announcements will be made daily on the information board in the information center.

MEDITATION CHAPELS

- + *Individual meditation time* is being made available on a 24 hour schedule in the *Belvedere B*. This room is for those who wish to spend time in meditation and prayer. This is not for group meetings; silence is requested in respect to others wishing a quiet place to meditate.
- + *Group meditation/prayer time* will be made available each evening for those wishing to share together in the *Cabaret* beginning at 9:00 PM. Groups wishing to use this space and time are responsible for organizing the event; there will not be a planned worship provided by the Worship Committee. Prior arrangements must be made with the Conference Coordinator. Should others wish to meet, but find the *Cabaret* in use by another group already, they may select any of the meeting rooms with permission from the Conference Coordinator, the Rev. Pepper Shields, who may be contacted through the information center.

Tuesday

COMMUNION SERVICE + Grand Ballroom + 7:00 - 7:30 AM

The Rev. Bjorn Marcusson, Worship Coordinator of MCC Copenhagen, Denmark, will officiate.

WORSHIP SERVICE + Grand Ballroom + 9:00 - 10:00 AM

The Rev. Delores Berry, MCC Baltimore, will preach.

BUSINESS MEETING + Emerald + 10:30 AM - 12:30 PM

Action on the GSS Report and begin other Reports.

BUSINESS MEETING + Emerald + 2:00 - 5:00 PM

Continuation of Reports.

WOMENS' CONCERNS WORKSHOP + Embassy + 2:00 - 5:00 PM

This workshop will provide a place for women to share with other women their concerns, fears, accomplishments and their need for support systems and understanding. This time is reserved for women only, and all women are invited to attend.

MENS' CONCERNS WORKSHOP + Marco Polo Room + 2:00 - 5:00 PM

For men only, this workshop is to serve the same function for men as the workshop listed above for women.

WORLD CHURCH EXTENSION WORKSHOP + Cabaret + 2:00 - 5:00 PM

This workshop is designed to provide insight into the needs, accomplishments and goals of WCE. All are invited and encouraged to participate.

WORSHIP SERVICE + Grand Ballroom + 7:30 - 9:00 PM

The Rev. Elder Charles Arehart, MCC of the Rockies in Denver, CO will preach.

TUESDAY CONTINUED

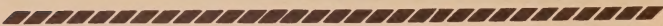
SOCIAL/POOLSIDE GATHERINGS + 10:00 PM - 1:00 AM

See information center for scheduled activities.

WOMEN SHARING STORIES + Cabaret + 9:00 PM - ??

The Rev. Jennie Bull, Washington D.C., will moderate this time for UFMCC women, clergy and laity, to share our life stories, our struggles and joys.

Wednesday



COMMUNION SERVICE + Grand Ballroom + 7:00 - 7:30 AM

The Rev. Jose Cruz, Christ MCC, Miami, FL will officiate. This service will be conducted in the Spanish language.

WORSHIP SERVICE + Grand Ballroom + 9:00 - 10:00 AM

The Rev. Brent Hawkes, MCC Toronto, Canada will preach.

BUSINESS MEETING + Emerald + 10:30 AM - 12:30 PM

Election of Elders and continuation of Reports.

ADDRESS BY DR. JAMES TINNEY + Grand Ballroom + 2:00 - 3:00 PM

Dr. Tinney is a professor at Howard University, a Church of God in Christ lay theologian, editor of *Spirit*, and director of the Pentecostal Coalition for Human Rights. A dynamic speaker, Dr. Tinney will share insights into issues relevant to the Universal Fellowship. Do not miss this important and valuable experience.

BUSINESS MEETING + Emerald + 2:00 - 3:00 PM

Continuation of Reports.

INCLUSIVE LANGUAGE FORUM + Emerald + 3:00 - 5:00 PM

Although a part of the business session which delegates are required to attend, this forum will provide opportunity for questions and answers regarding the Inclusive Language Task Force Report in preparation for the presentation at the business session on Friday at 10:30 AM. The forum is being made available to allow you to hear and present your questions and concerns so that you may be able to adequately be aware of the issues involved in this important report, and to allow an ample opportunity for meaningful dialog. (Please note that there will also be an Open Meeting of the Inclusive Language Task Force at 8:00 AM on Thursday.)

WORSHIP SERVICE + Grand Ballroom + 7:00 - 8:00 PM

The Rev. Elder Jeri Ann Harvey, MCC Los Angeles, CA will preach.

THE UNIVERSAL FELLOWSHIP CELEBRATES THE INTERNATIONAL YEAR OF THE DISABLED + Grand Ballroom + 8:30 - 10:00 PM

An evening dedicated to raising consciousness about the struggles of disabled persons and celebrating the courage and victories of some very special people in this, the United Nation's International Year of the Disabled. The evening will include testimonies and an extraordinary film about an MCC Toronto member, Mr. John Kellerman, an activist for the rights of disabled people. Mr. Kellerman will be present with us and we will be honoring him. The Rev. George McDermott, of MCC Providence, RI will be MCing the evening.

SOCIAL/POOLSIDE GATHERINGS + 10:00 PM - 1:00 AM

See information center for schedule of activities.

Thursday

COMMUNION SERVICE + Grand Ballroom + 7:00 - 7:30 AM

The Rev. Karen Ziegler, MCC New York, will officiate.

OPEN MEETING OF THE INCLUSIVE LANGUAGE TASK FORCE + Cabaret + 8:00 - 9:00 AM

THURSDAY CONTINUED

WORSHIP SERVICE + Grand Ballroom + 9:00 - 10:00 AM

The Rev. Elder Jean White, MCC London, will preach.

NO BUSINESS SESSION TODAY

In order to allow delegates to attend workshops, the schedule has been arranged so that no business session is scheduled today. It is hoped that delegates will avail themselves of this opportunity to participate in the various workshops designed to speak to many diverse issues and topics of interest throughout the day.

PASTORAL CONCERNS WORKSHOP + Crystal Room + 10:30 AM - 12:30 PM

Designed primarily for pastors and worship coordinators, this workshop will focus on the needs of the pastor. Suggestions for support systems, discussions of the needs and frustrations of the pastorate and specialized ministry, and other topics of concern and interest will be featured.

CHRISTIAN SOCIAL ACTION AROUND THE WORLD WORKSHOP + Cabaret + 10:30 AM - 12:30 PM

This international look at Christian Social Action will be co-sponsored by the Department of Christian Social Action and the non-U.S.A. Congregations, Districts and World Church Extension Areas.

There will be four main areas of focus for the Workshop:

1. What is Christian Social Action outside of the U.S.A.?
2. What problems are faced by people doing Christian Social Action in non-U.S.A. Congregations, Districts and World Church Extension Areas?
3. What are some solutions to these problems?
4. What resolutions should be brought to the full General Conference?

You are urged to share in this important event.

THE UFMCC INTERNATIONAL HEADQUARTERS OFFICES + Bluebonnet + 10:30 - 11:30 AM

"Yes, Virginia, there really is a 5300 Santa Monica Boulevard" is the topic of this workshop designed to acquaint you with the Fellowship offices in Los Angeles. Mr. Phil Gallnitz, office manager, will be available to answer questions and share about the office staff and their responsibilities, as well as explain the various services available through the office.

SMALL/RURAL GROUP WORKSHOP + Azalea Room + 10:30 AM - 12:30 PM

A very serious concern to the Fellowship is the persistent problem encountered by small and rural groups who feel isolated because of their inaccessibility to others in the Fellowship. This workshop is designed for (but not limited to) pastors and worship coordinators of rural and small groups to encourage understanding and systems of support and to allow you to share with others in similar situations.

TINNEY RAP TIME + Grand Ballroom + 10:30 AM - 12:30 PM

Dr. Tinney will offer fresh insights, share concerns, and touch upon issues pertinent to the Universal Fellowship from a loving, knowledgeable and realistic perspective. Dr. Tinney has supported the concept of UFMCC and has closely followed our struggles and has celebrated our successes with us. Do not miss this experience if at all possible.

HYMNODY WORKSHOP + Marco Polo Room + 10:30 AM - 12:30 PM

Facilitated by Dr. Richard Follett and Mr. Jim Mitulski of the Fellowship's Hymnody Committee, this workshop will center around the study of hymnology, how hymns are developed and changed, and will discuss the process of continuation of the UFMCC trial hymnal which is being introduced at this General Conference.

BUILDING A NETWORK OF WHITE PEOPLE AGAINST RACISM + Embassy + 10:30 AM - 12:30 PM

How can the white community understand how it has oppressed blacks? What can the white community (and the individual white person) do to combat racial prejudice and oppression? How much can one individual do? How can those who want to understand and help join others to combine their efforts? These are some questions that will be discussed at this workshop.

DOING OUTREACH TO THIRD WORLD COMMUNITIES WORKSHOP + Cabaret + 1:30 - 3:30 PM

Who are Third World Peoples? Where are they geographically? What are their needs, hopes, and goals? What are their oppressions and from where do their oppressions come? This exciting, informative workshop will attempt to speak to these and many other issues in a constructive, sharing way and is facilitated by people knowledgeable and concerned.

THURSDAY CONTINUED

THE CHURCH LIBRARY WORKSHOP + MCC Houston + 1:30 - 3:30 PM

Facilitated by Mr. Charles Botts, librarian at MCC of the Resurrection in Houston, this workshop will feature a tour of the Houston facility, considered by many to be the most complete of any UFMCC congregation. Subjects to be covered include the role of a library in the church, how to start a library from scratch, the selection of books, library organization, library policies and administration and the advertising of the library. Attendance at this workshop is limited, so if you wish to attend, please contact the information center to reserve a space and to make arrangements for group departure to MCC of the Resurrection in Houston.

FOREVER YOUNG, LIFE NOT DEATH, AHEAD: A WORKSHOP ON AGING + Embassy + 1:30 - 3:30 PM

A workshop *for persons over age thirty* on the effects of Christian attitudes and prayer on the aging process, presented by 79 year old Galen Moon and 22 year old Paul Tatum, both from Pomona, CA. In this workshop you will discover that you can do something to modify the "old age syndrome" and that there are many ways of finding surcease from the stereotypical old age picture. You will take a personal inventory of goals, relationships, self esteem, prayer habits and faith. You will discover that growing older does not mean racing toward the grave and that loneliness is frequently distance from God and that living with God can change the whole picture.

SUBSTANCE ABUSE WORKSHOP + Azalea Room + 1:30 - 3:30 PM

What is substance abuse? What forms does it take? Who is afflicted? Who is affected? How can the abuser find help and support? How can the non-abuser assist? How can the non-abuser survive and support a spouse or friend who is an abuser? These and other questions will be discussed. Those who are currently having difficulties or who have faced this dilemma, and those interested in understanding and helping are encouraged to attend.

SAMARITAN THEOLOGICAL INSTITUTE WORKSHOP + Crystal Room + 1:30 - 3:30 PM

STI is the officially recognized educational arm of the Fellowship. How does it operate? What services does it offer? Is its purpose only to train clergy for UFMCC? How does it attempt to assist the lay community in their attempt to minister to the Church and the world? What progress has it made in the past years and what are its present needs, goals and purposes? The staff of STI will be present to answer these and other questions you have regarding your school. They will share exciting new achievements and goals regarding accreditation plans, facility expansion, curriculum revisions and expansions, and extension programs.

POLITICAL ACTION WORKSHOP + Bluebonnet Room + 1:30 - 3:30 PM

What is political action? May political action be Christian? Should the UFMCC be involved in political action? How may we as a Fellowship and as individuals be involved in legislative action for gay and lesbian rights? This workshop and sharing time is designed to help answer these and other such questions.

ADDRESS BY MS. JOAN CLARK + Grand Ballroom + 4:00 - 5:30 PM

Ms. Clark, one of our featured guests at this conference, was, from 1972 to 1979, employed as an executive staff person with the Women's Division, Board of Global Ministries for the United Methodist Church. Her responsibilities with United Methodist Women included leadership development, program development, consciousness raising, and education. In addition, she worked to increase women's understandings of the influence of the political right on the social justice agenda of the churches and community groups.

In April, 1979, she was fired from her position with the Women's Division upon acknowledging publicly her identity as a lesbian. Ms. Clark now resides in Chicago, where she is employed as the coordinator of the Ecumenical Women's Center, a women's community organization involved in education, advocacy, and the provision of direct services related to the concerns of incarceration, battering and abuse, racism, homophobia, and corporate social responsibility.

TEX-MEX BUFFET + Poolside + 6:00 PM

A social time of sharing and delicious food around the pool. Cost will be minimal and advance registrations *must be made* by Tuesday at the information center.

WORLD CHURCH EXTENSION WORSHIP SERVICE + Grand Ballroom +
7:30 - 9:30 PM

SOCIAL/POOLSIDE GATHERINGS + 10:00 PM - 1:00 AM

See information center for scheduled activities.

Friday

COMMUNION SERVICE + Grand Ballroom + 7:00 - 7:30 AM

The Rev. Brenda Cisneros-Hunt, MCC Detroit, MI will officiate.

WORSHIP SERVICE + Grand Ballroom + 9:00 - 10:00 AM

The Rev. Elder John Hose, MCC Atlanta, GA will be preaching.

FRIDAY CONTINUED

BUSINESS MEETING + Emerald + 10:30 AM - 12:30 PM

Presentation of the Inclusive Language Task Force Report.

PANEL DISCUSSION + Grand Ballroom + 2:00 - 3:30 PM

"THE NEW RELIGIOUS RIGHT: HOW CAN WE RESPOND?"

Distinguished panelists: Ms. Joan Clark, Director of Ecumenical Women's Center in Chicago; Rabbi Allen Bennett, Rabbi of Congregation Sha'ar Zahav, San Francisco, CA; the Rev. Angela Needham, UFMCC clergy, feminist, and pastor in Northampton, England; and Dr. James Tinney, professor at Howard University, Church of God in Christ lay theologian, editor of *Spirit*, and director of the Pentecostal Coalition for Human Rights. The Rev. Elder Nancy Wilson will moderate.

GAY LITERATURE WORKSHOP + Marco Polo Room + 2:00 - 4:00 PM

Dr. Richard Follett, executive director of STI, and co-chair of the National Council of Teachers of English Committee on (Concerns of) Lesbians and Gay Males in the English Profession, will facilitate this workshop. Definitions of lesbian literature and of gay male literature will be offered. Also to be discussed are such topics as the need to study such literature since there is a suppression of such materials and a denial of social realities, selected literary images, and poetry/short-story sharing times. During the segment on poetry/short-story sharing group participants will be asked to read works they have brought with them, either written by themselves or by others/published or not, and to discuss these with small groups. NOTE: participants are encouraged to bring sharing materials but may choose not to if they so wish.

STAYING YOUNG WHILE GROWING OLDER: A WORKSHOP ON AGING + Cabaret + 2:00 - 4:00 PM

A participatory workshop for men and women *under thirty*, there will be an exploration of the application of Christian attitudes and prayer as a positive means of enriching your growth/aging process. The workshop will be facilitated by 22 year old Paul Tatum and 79 year old Galen Moon, both from Pomona, CA.

You will get a good look at the complex structure of aging which involves sexuality, friendships, partnerships, community involvement, finances, fears of loneliness, isolation, dependency, and what to do to further enrich your growth/aging process. You will discover that you have the God-given and Christ explained ability to create for yourself the "Old Age" milieu, conditions, and pattern you want to experience when you become a senior citizen.

CUBAN RELIEF WORKSHOP/SHARING TIME + Bluebonnet Room +
2:00 - 4:00 PM

Mr. John Chasteen, Director of the Cuban Relief Program, whose offices are in the Los Angeles UFMCC Headquarters, will share the current status of the program, share the frustrations and joys inherent in the program, answer questions, and otherwise share from his perspective as well as to allow you the opportunity to share.

FORUM ON THE BUDGET + Grand Ballroom + 4:00 - 5:00 PM

A forum to discuss the budget to be presented to the business session on Saturday at 10:30 AM.

ECUMENICAL RELATIONS COFFEE-KLATCH + Castillian Room +
5:30 - 6:30 PM

An informal gathering sponsored by the Department of Ecumenical Relations offering an opportunity to meet the many Gay/Lesbian organization representatives and to share information with them.

WORSHIP SERVICE + Grand Ballroom + 7:30 - 9:00 PM

The Rev. Elder Freda Smith, Sacramento, CA will preach.

AN EVENING OF ENTERTAINMENT + Grand Ballroom + 9:30 - 11:00 PM

This special social event will feature well-known comic, Robin Tyler, who will provide an enjoyable, hilarious program of entertainment, and an exciting musical concert by the professional Montrose Singers and Band, of Houston.

SOCIAL/POOLSIDE GATHERINGS + 11:00 PM - 1:00 AM

See information center for scheduled activities.

Saturday

COMMUNION SERVICE + Grand Ballroom + 7:30 - 8:00 AM

The Rev. Willie White, Rochester, NY, will officiate.

WORSHIP SERVICE + Grand Ballroom + 9:00 - 10:00 AM

The Rev. Ron Anderson, of the New Freedom Evangelistic Team, will preach.

SATURDAY CONTINUED

BUSINESS MEETING + Grand Ballroom + 10:30 AM - 12:30 PM

Budget and Resolutions.

HUMAN RIGHTS RALLY + Grand Ballroom + 2:00 - 3:30 PM

The Board of Elders and the Department of Christian Social Action present the Human Rights Award to the Unitarian Universalist Association. Dr. Loretta Williams, Chair of the Department of Social Responsibility for UUA, will receive the award and address the Rally. Don't miss this exciting speaker! The Rally will also include introduction of special guests and musical entertainment.

TEACH-IN: EL SALVADOR-ATLANTA-HIROSHIMA + Grand Ballroom + 3:30 - 5:00 PM

A workshop dealing with the UFMCC's Christian response to the situations in El Salvador and Atlanta, and concerning issues of nuclear power and world peace. The Teach-In will conclude with a litany for justice and peace.

AD HOC AND REPEAT WORKSHOPS + 3:30 - 5:00 PM

This time has been reserved for special interest groups and those wishing to repeat previous workshops. Anyone or any group wishing to schedule an event must make arrangements with the Conference Coordinator through the information center *no later than noon on Friday* since space is limited. Events will be scheduled on a first come, first scheduled basis.

ORDINATION SERVICE + Grand Ballroom + 7:30 - 9:30 PM

Ms. Jean Gralley and Mr. Ken Elder will be preaching.

SOCIAL/POOLSIDE GATHERINGS + 10:00 PM - 1:00 AM

See information center for scheduled activities.

Sunday

CLOSING WORSHIP SERVICE OF GENERAL CONFERENCE X + Grand Ballroom + 10:30 AM

This exciting event will feature the Conference Choir and the Rev. Elder Troy Perry will deliver the sermon. Seating is limited so plan to arrive early.

NOTES

NOTES

The UFMCC affirms the universal priesthood of all believers. All members of the Church are called by God to a ministry of the Gospel of Christ in the church and in the world.

DRAFT
GSS PROPOSED REVISIONS
DETAILED VIEW PAGE A-5

B. MINISTRY OF THE CLERGY

1. Student Ministers are qualified persons who feel called by God to professional Christian ministry and for a limited time may serve in this position as a test of their calling within a local congregation. (Their training and supervision will be monitored by the Board of Home Missions/World Church Extension Officers or any person/institution designated by them)

- a. Responsibilities: In accordance with their call and the test of that call, Student Ministers will concentrate on learning experiences. Those learning experiences shall include ministry in local congregations as well as academic studies. Student Ministers may administer the rites and sacraments under the authorization and direction of the appointing authority. Considering the responsibilities of Student Ministers, it is desirable that they not serve in church administrative offices. Student Ministers may serve as worship coordinators of churches, missions or study groups.
- b. Qualifications: Before being appointed a student minister, an individual must be a member in good standing of a congregation in this Fellowship and must have demonstrated a spiritual disposition, willingness and ability to do the study and work of a professional minister in this Fellowship.
- c. Appointments: All persons appointed student ministers by the pastors of chartered churches are subject to approval by the local Board of Directors. All persons appointed student ministers in missions or study groups by the local interim pastor/worship coordinator are subject to approval by the district coordinator/world church extension officer and the local interim/advisory board of directors. The student minister will engage in a program of spiritual and practical study under the direction of the (interim) pastor and/or through any appropriate, recognized educational agency. This program may be supplemented by the Board of Home Missions/World Church Extension Office or any person and/or agency designated by them. The term of a student minister shall be for one (1) year. No person shall serve as a student minister for more than a total of five (5) terms.
- d. Discipline: Reasons and procedures for discipline or removal of student ministers are identical to those given in these By-laws for deacons.

2. Clergy. Clergy are those persons of professed and demonstrated call to be professional Christian ministers who are spiritually and legally recognized by the Fellowship.

- a. Responsibilities: In accordance with their call, clergy administer the rites and sacraments of this Fellowship and perform all other functions of Christian ministry.
- b. Qualifications: Qualifications for the clergy are established by the M.C.A.C. subject to the approval of the general conference.
- c. Credentials: In accordance with procedures and standards established by the M.C.A.C. and subject to the approval of the general conference, credentials as professional ministers will be issued on a biennial or a lifetime basis.
- d. Discipline: The UFMCC cannot condone disloyalty or unbecoming conduct in the professional ministry and therefore the provisions for discipline and removal of credentials of clergy shall be defined by the M.C.A.C., subject to approval of the general conference.
- e. Retirement: UFMCC recognizes as honorably retired, clergy who retire after suitable years of service for age, illness or other compelling reasons. Such clergy shall be accorded all rights and privileges of the clergy.

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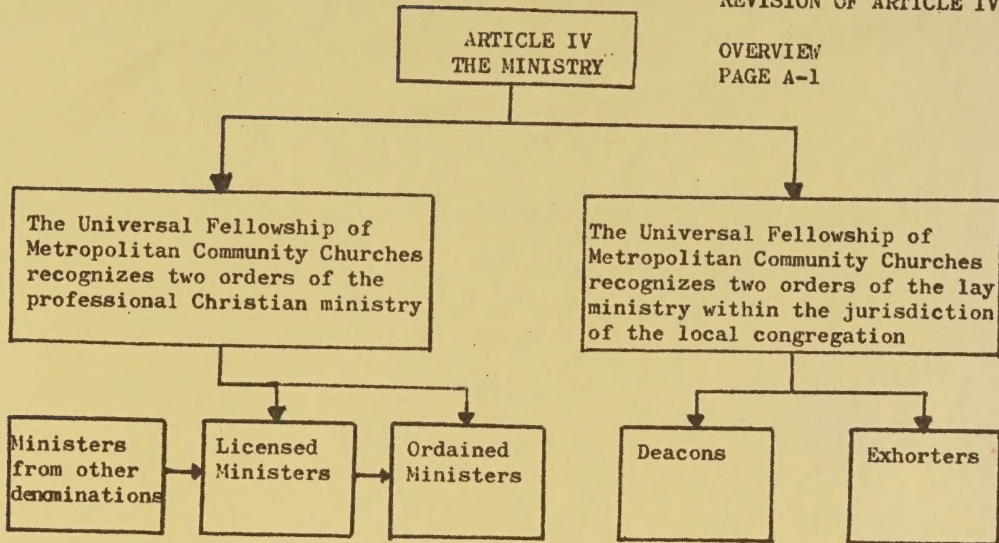
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1000 S. EAST ASIAN BLDG.
CHICAGO, ILL. 60607

THE UNIVERSITY OF CHICAGO

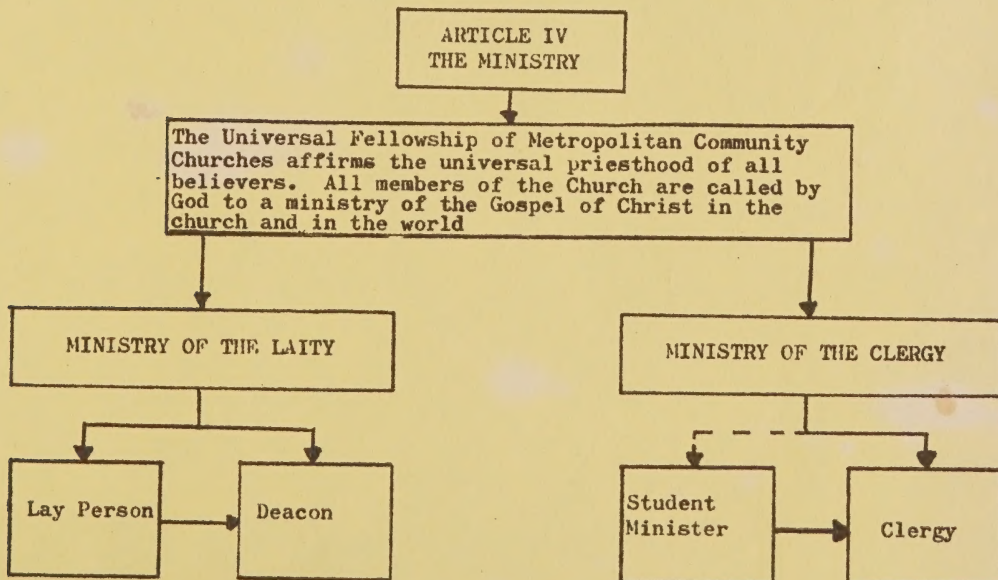
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PROPOSED GSS REVISION



"A NEW MINISTRY"

Saturday, January 3, 1981

Metropolitan Community Church, Long Beach

SCHEDULE

9:30 - 10:00 a.m.	Registration
10:00 - 12:00	General Session I * Evaluation of the Proposed Revision of Article IV * Evaluation of Current UFMCC Government Structures and Systems
NOON - 1:30 p.m.	LUNCH
1:30 - 3:00 p.m.	Small Group Sessions * Biblical Foundations of Lay Ministry * The Role of the Lay Person in Today's Church
3:00 - 3:20 p.m.	BREAK
3:20 - 4:15 p.m.	General Session II * A Look to the Future
4:15 - 5:00 p.m.	Closing Remarks

For more information complete form below and return to:

Rev. Jose Mojica
c/o UFMCC - Suite 304
5300 Santa Monica Blvd.
Los Angeles, California 90029

or

Rev. Renee McCoy
c/o Harlem MCC
P. O. Box 574
New York, N.Y. 10030

NAME

MAILING ADDRESS

COUNTRY

I am interested, send more information

I would like to help. Send more brochures, posters, etc. for me to distribute

the organizers

The conference is being organized through the joint efforts of UFMCC's Hispanic Americas District and the UFMCC Department of Race Relations.

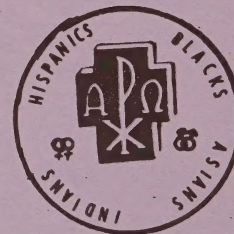
The Hispanic Americas District includes churches in the US and other countries whose primary culture is Hispanic. It is under the leadership of the Rev. Jose Mojica, an ordained Puerto Rican UFMCC minister and founder of the Metropolitan Community Church of Hispana. Rev. Mojica works out of the UFMCC main offices in Los Angeles. He can be contacted through UFMCC, Suite 304, 5300 Santa Monica Blvd., Los Angeles, CA, 90029.

The Department of Race Relations was created to work toward bridging racial gaps and divisions, and expanding the ministries and outreach of UFMCC to include more Third World people. It is presently directed by the Rev. Renee McCoy, a Black Lesbian UFMCC minister and pastor of Harlem MCC in New York city. She can be contacted through Harlem Metropolitan Community Church, POB 574, New York, NY, 10030.

YOU SHALL NO MORE
BE CALLED
FORSAKEN

UFMCC's INTERNATIONAL THIRD WORLD LESBIAN and GAY CHRISTIAN CONFERENCE

OCT. 22-24, 1982



WASHINGTON, D.C.

what is ufmcc?

The Universal Fellowship of Metropolitan Community Churches (UFMCC) is an INTERNATIONAL fellowship of Christian Churches which proclaims liberation for ALL PEOPLE. It is most noted for its special outreach to Lesbians and Gay Men, sharing with them the message of God's unconditional love and acceptance. However, the ministries of UFMCC are much more far reaching. We are seriously committed to living all the principles of the Church of Jesus Christ and welcome all people into our communities, and do not reject non-Lesbians or non-Gay men.

Founded in 1968, the Universal Fellowship has grown to over 170 congregations in nine countries, and continues to expand. The theological task of UFMCC, developed from the "grassroots" of the Church, is to determine the implications of God's universal love that applies to our Church's life and ministry. Our task is also to determine the implications of God's revealing that message through a Church composed of a worshipping community consisted primarily of Lesbian and Gay Christians.

UFMCC is strongly committed to the struggle for human rights in which ALL people, regardless of race, gender, or sexual preference, are involved. We continue to fight against racism, sexism and other-ism that oppress and divide the people of God.

who's third world?

Around the close of World War II it was decided by the "powers" of the world to divide it according to political, economic and military powers. The Capitalist countries of the West (U.S.A.

and Europe) then became the "first world." The Communist countries of Russia and its satellites were labeled "second world." The so-called undeveloped, non-industrialized countries (Asia, Africa, Latin America) became known as "third world."

Since that time, however, the term "Third World" is commonly used to distinguish those peoples who have been colonized, oppressed, controlled and exploited by the first and second world. Included in this category are Blacks, Asians, Hispanics and Native American Indians.

why a conference?

As a Christian Church UFMCC is anxious to answer the call of the Gospel to actively include ALL Peoples into its life and ministries. The number of Third World persons involved in our congregations throughout the world is evidence that we have fallen short of effectively including Third World peoples. Admittedly, racist attitudes and behavior are partly to blame for this, and congregations are working hard at eliminating racism that has polluted societies around the world.

Another reason is the absence of clear definitions of the needs of Third World Lesbian and Gay Christians and concrete ways of ministering to those needs. UFMCC understands that these can come only from Third World people for the most part, only be put into action by those Third World persons involved in UFMCC. The Congerence is the beginning step in a process of enabling the needs of Third World Lesbian and Gay Christians to be met. Through workshops, panels, discussions, etc. Third World Lesbians and

Gay Men will determine exactly how God's love works in their lives and how to respond to that love as Christians. The Conference is being planned and conducted by Third World persons. Never before have Third World Lesbians and Gay Christians from all over the world dared to come together to meet one another, work with one another, and celebrate God's love and presence in their lives. The Conference will be the beginning of world wide ministries to Third World Lesbians and Gay men and the end to frustration and lonely directionless searching for very many Third World Lesbian and Gay Christians.

The following is a list of topics we hope to cover at the UFMCC International Third World Lesbian and Gay Conference. Depending upon the response from those resisting for the conference more topics may be added to or subtracted from this list.

- What do Third World Lesbian and Gay Christians want/need and how do we get it?
- Lesbian and Gay Pentecostals
- Racism in the Lesbian and Gay communities; how to cope.
- Building a network of Third World Lesbian and Gay Christians
- The Sacred Music of Third World people
- Homosexuality in Third World countries
- Third World men's issues
- Third World women's issues
- Combating Homophobia in Third World Communities
- Third World Spirituality
- Answering the Call to Minister to Third World Lesbians and Gay men
- Coming out in Third World Communities
- Homosexuality and the Bible
- Sexism in Third World Communities
- Interracial Relationships

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- Homosexuality and the Bible
- Sexism in Third World Communities
- Interracial Relationships



5300 Santa Monica Boulevard, Suite 304, Los Angeles, California 90029 (213) 464-5100

July 26, 1982

To: All UFMCC Congregations and Clergy

Re: Membership in Church Councils and/or
Ministerial Associations

From: Rev. Elder Nancy Wilson and
R. Adam DeBaugh, Co-Directors,
Department of Ecumenical Relations

PLEASE RETURN THIS A.S.A.P.

Does your congregation belong to a local, state or provincial
Council of Churches? yes no

If so, please list below the name of the council, name of the
president or executive director.

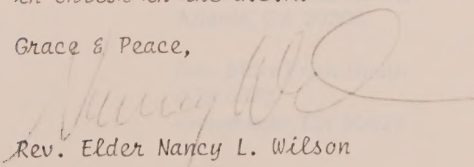
How long have you been a member? _____

If you are clergy or a worship coordinator, are you a member of
a Ministerial Association? yes no. How long _____?

Please give us the name of the association and its president or
executive director.

Thank you for your assistance. This information will be of great
importance in our application to the National Council of Church
in Christ in the U.S.A.

Grace & Peace,


Rev. Elder Nancy L. Wilson

The Reverend Troy D. Perry, Founder



Universal Fellowship of Metropolitan Community Churches

DIRECTORY

- SECTION A — CHURCHES, MISSIONS AND STUDY GROUPS
SECTION B — MINISTERS AND SPOUSES
SECTION C — WORSHIP COORDINATORS AND SPOUSES
SECTION D — DISTRICT COORDINATORS AND COORDINATORS OF WORLD CHURCH
EXTENSION
SECTION E — BOARDS, COMMISSIONS, COMMITTEES AND DEPARTMENTS

EXECUTIVE OFFICES: ALL MAIL — POB 36277, Los Angeles, CA 90036
PHONE — (213) 466-2111
LOCATION— 1213 N. Highland Avenue, Suite 208
Hollywood, CA (NO MAIL)

BOARD OF ELDERS:

Rev. Elder Troy D. Perry, Moderator POB 36277 Los Angeles, CA 90036	(213) 466-2111
Rev. Elder John H. Hose, Vice Moderator 2904 Concordia Av Tampa, FL 33609	(813) 839-5939
Rev. Elder James E. Sandmire, Treasurer POB 36277 Los Angeles, CA 90036	(213) 748-0121
Rev. Elder Richard C. Vincent, Clerk POB 36277 Los Angeles, CA 90036	(213) 466-2111
Rev. Elder Carol S. Cureton POB 3147 St. Louis, MO 63130	(314) 361-7284
Rev. Elder John W. Gill 800 N. Highland Av NE Atlanta, GA 30306	(404) 872-2246
Rev. Elder Freda Smith POB 5282 Sacramento, CA 95817	(916) 451-5552

Mailing Address	Status (Date) Meeting Address/Time Church Phone	Pastor/Worship Coordinator Other UFMCC Ministers Home Phone of *
UNITED STATES OF AMERICA		
ALASKA		
MCC-Anchorage POB 3-019 Anchorage, AK 99501	Church (7-29-75) 602 W. 10th Av/2 PM (907) 272-1715	Rev. James Morgan * * (907) 272-3894
ARIZONA		
MCC-Phoenix POB 21064 Phoenix, AZ 85036	Church (7-19-71) 1426 E. Maricopa Fwy/11 AM, 7 PM (602) 254-0943, 271-0125	VACANT PULPIT
MCC-Tucson POB 50412 Tucson, AZ 85703	Study Group 4831 E. 22nd St/3:30 PM (602) 622-0330	Mr. Al DiLabio, WC
CALIFORNIA		
Christ Chapel MCC 215 E. 23rd St. Costa Mesa, CA 92627	Church (4-10-71) 1259 Victoria/7 PM (714) 548-5046	Rev. Rodger Harrison * Rev. Bud Bunce * (714) 497-2142
MCC-Long Beach 785 Junipero Av Long Beach, CA 90804	Church (3-12-72) 11 AM (213) 434-1944	Rev. Robert Cunningham Rev. Victor Adams
MCC-Los Angeles 1050 S. Hill St Los Angeles, CA 90015	Church (10-6-68) 11 AM & 7:30 PM (213) 748-0121	Rev. James E. Sandmire Rev. Donald E. Pederson Rev. William L. Smith Rev. June Norris Rev. Joan G. Johnson Rev. James A. Glyer Rev. Jim Wallace Rev. Paul VanHecke
MCC-Monterey 1154 2nd St Monterey, CA 93940	Study Group (Noon Noon	Rev. Thomas M. Stone * * (408) 375-2338
MCC in the Valley 11717 Victory Blvd No. Hollywood, CA 91606	Church (3-25-73) 11 AM & 8 PM (213) 762-1133	Rev. Randall L. Cypherd
East Bay MCC 2624 West St Oakland, CA 94612	Church (6-6-71) 7:30 PM (415) 763-1592	Rev. Gary L. Wilson
MCC-Palomar (Oceanside) POB 228 Escondido, CA 92025	Church (3-23-75) 113 N. Tremont, Oceanside/11 AM (714) 746-5660	Rev. Howard V. Williams * * (714) 234-9902
MCC-Pomona 243 Acacia St Pomona, CA 91767	Study Group (6-1-74) YMCA, 350 N. Gary Av/11 AM (714) 593-0571	
Trinity MCC POB 2451 Riverside, CA 92506	Church (7-16-72) 2928 University/7 PM (714) 682-7445	VACANT PULPIT
MCC-Sacramento POB 5282 Sacramento, CA 95817	Church (9-3-71) 2741 34th St/2 PM & 7:30 PM (916) 451-5552	Rev. Freda Smith Rev. F. Ralph Gordon Rev. Tom Taylor
MCC-San Diego POB 33291 San Diego, CA 92103	Church (6-6-70) 1355 Fern St/10:45 AM & 7:30 PM (714) 239-3723	Rev. David S. Farrell * * (714) 233-4449
MCC-San Francisco 1076 Guerrero St San Francisco, CA 94110	Church (4-26-70) 23rd & Capp Sts/1 PM & 7:30 PM (415) 285-0392	Rev. John M. Barbone Rev. Austin Amerine Rev. Jon Emery Rev. Tere Ann Roderick Rev. Ron Pannell Rev. Charles W. Larsen

Mailing Address	Status (Date) Meeting Address/Time Church Phone	Pastor/Worship Coordinator Other UFMCC Ministers Home Phone of *
CALIFORNIA (continued)		
MCC-San Jose POB 24126 San Jose, CA 95154	Church (3-1-72) 300 S. 10th/8 PM (408) 267-3211	Rev. William D. Chapman Rev. Earle R. Brown
West Bay MCC (Santa Monica) 1150 Montecito Dr Los Angeles, CA 90031	Church (2-25-73) 1260 18th St, Santa Monica/2 PM	VACANT PULPIT Mr. Michael Cole, WC * * (213) 221-4435
MCC-Santa Rosa c/o 1076 Guerrero St San Francisco, CA 94110	Study Group (11-2-74)	Mr. Bruce Hill, WC
MCC-Stockton 2606 N. Wilson Way Stockton, CA 95205	Mission (6-3-75) 11 AM & 7:30 PM (209) 463-0478	Ms. Eileen Steichen, WC
MCC-Ventura 362 N. Ventura Av Ventura, CA 93001	Mission (6:30 PM) (805) 648-7060	Rev. Virgil F. Scott * * (213) 663-6375 (Los Angeles)
COLORADO		
MCC of the Rockies POB 9536 Denver, CO 80209	Church (5-26-74) 1400 Lafayette/10:45 AM & 7 PM (303) 831-4787	Rev. Charles Arehart * * (303) 831-4377
CONNECTICUT		
MCC-Hartford 11 Amity St Hartford, CT 06106	Church (6-1-75) 7:30 PM (203) 522-5575	Rev. F. Jay Deacon
DISTRICT OF COLUMBIA		
MCC-Washington 945 "G" St NW Washington, DC 20001	Church (5-11-71) 3 PM (202) 232-6333	Rev. John E. Isbell III Rev. Roy Birchard
FLORIDA		
MCC-Ft. Lauderdale c/o POB 370963 Miami, FL 33137	Church (6-18-72) (305) 462-2004	VACANT PULPIT Mr. Charles R. Beerman, WC * * (305) 733-1046
MCC-Ft. Myers POB 6252 Ft. Myers, FL 33902	Study Group (5-24-75) 1514 Jackson St/11 AM (813) 995-5884; 997-1066	
MCC-Jacksonville POB 291 Jacksonville, FL 32201	Church (4-15-74) 729 Laura St/7:30 PM (904) 354-1318	Rev. David R. Carden
King of Peace MCC 1050 Parkview Lane Largo, FL 33540	Mission (6-3-75) 521 Sixth St SW/7:30 PM	Rev. Gloria A. Merrill * * (813) 581-5587
Christ Church MCC POB 370963 Miami, FL 33137	Church (10-1-70) NW 22 Av & 26 St/3 PM & 8 PM (305) 633-5733	Rev. Keith D. Davis * * (305) 758-7190
MCC-Orlando POB 6872 Orlando, FL 32803	Mission (6-3-75)	Rev. A. Evan St.Ives
MCC-Tampa 2904 Concordia Av Tampa, FL 33609	Church (8-6-71) 11 AM & 7:30 PM (813) 839-5939	Rev. John H. Hose Rev. Walter Collins
GEORGIA		
MCC-Atlanta 800 N. Highland Av NE Atlanta, GA 30306	Church (4-12-72) 2 PM & 6 PM (404) 872-2246	VACANT PULPIT Rev. Jimmy N. Snow

Mailing Address	Status (Date) Meeting Address/Time Church Phone	Pastor/Worship Coordinator Other UFMCC Ministers Home Phone of *
HAWAII		
MCC-Hawaii POB 15825 Honolulu, HI 96815	Church (5-30-71) 2500 Pali Hwy/7:30 PM (808) 922-3029	Rev. Paul Peachey
ILLINOIS		
Good Shepherd Parish MCC POB 2392 Chicago, IL 60690	Church (10-17-70) 615 W. Wellington/7 PM (312) 922-5822 Office: 343 S. Dearborn, 17th Floor	Rev. Kenneth T. Martin Rev. Richard H. Babcock
MCC-Illiamo (Quincy, IL) 16 Skyview Ct Keokuk, IA 52632	Study Group (11-1-75) (Quincy, Illinois) (319) 524-7700	Mr. Reid Christensen, WC
INDIANA		
MCC-Fort Wayne POB 5443 Fort Wayne, IN 46805	Study Group () 1814 W. Main St/7 PM (219) 432-5941	Ms. Maxine L. McKnight, WC
MCC-Indianapolis 1940 N. Delaware St Indianapolis, IN 46202	Church (3-8-74) Noon & 8 PM (317) 925-0413	Rev. James W. Hill
IOWA		
MCC-Des Moines POB 4546 Des Moines, IA 50306	Church (10-19-75) Bell & Casady/7 PM (515) 244-4342	Rev. Don Eastman * * (515) 225-3132
KANSAS		
First MCC of Kansas POB 2639 Wichita, KS 67201	Study Group (9-1-75) Ramada Inn (Kellogg & Broadway)/7 PM (316) 681-1573	Rev. Arthur Ramirez
KENTUCKY		
MCC-Lexington 507 N. Broadway Lexington, KY 40507	Study Group (5-26-74)	Mr. Ottie D. (Tink) Vance, WC * * (606) 233-1082
LOUISIANA		
MCC-New Orleans 1934 Burgundy New Orleans, LA 70117	Church (3-30-75) 11 AM & 7:30 PM (504) 945-5476	Rev. Joel Kahl * * (504) 528-6571
MARYLAND		
MCC-Baltimore POB 1145 Baltimore, MD 21203	Church (5-11-75) 27th & St. Paul/7:30 PM (301) 366-1415	Rev. Howard Gaass * * (301) 669-3232
MASSACHUSETTS		
MCC-Boston 131 Cambridge St Boston, MA 02114	Church (2-4-72) 7 PM (617) 523-7664	Mr. Edward T. Hougen, WC Rev. Stephanie Bigusiak
MCC-Worcester 64 Chandler St Worcester, MA 01610	Mission (6-3-75) 6 Institute Rd/7 PM	Mr. Donald McGaw, WC
MICHIGAN		
MCC-Detroit 13100 Woodward Av Highland Park, MI 48203	Church (8-20-72) 7 PM (313) 869-8159	Rev. Nancy L. Wilson Rev. Heather E. Anderson
MINNESOTA		
MCC of the Twin Cities POB 8402 Minneapolis, MN 55408	Mission (5-24-75) 44th & York Av S/2 PM (612) 338-2773	Rev. Philip M. Crum * * (612) 920-3653
MISSOURI		
MCC-Joplin 207 W. 4th St Joplin, MO 64836	Study Group (9-1-75) 7:30 PM (417) 781-9494	Mr. Ray D. Willard, WC

Mailing Address	Status (Date) Meeting Address/Time Church Phone	Pastor/Worship Coordinator Other UFMCC Ministers Home Phone of *
MISSOURI (continued)		
MCC of Greater Kansas City POB 5206 Kansas City, MO 64112	Church (8-27-73) 4500 Warwick Av/2 PM (816) 931-3245; 921-5754	Rev. Ronald Burcham
MCC of Greater St. Louis POB 3147 St. Louis, MO 63130	Church (4-28-74) 5108 Waterman Av/2 PM (314) 361-7284	Rev. Carol S. Cureton Rev. Frank D. Crouch, Jr
NEBRASKA		
First MCC of Nebraska POB 14407 Omaha, NB 68114	Church (1-27-74) 3114 Harney St/7:30 PM (402) 345-2563	Rev. L. Robert Arthur * * (402) 551-4555
NEVADA		
MCC-Las Vegas POB 4798 Las Vegas, NV 89106	Mission (6-1-74) 128 S. 10th St/4 PM (702) 732-0394	Mr. Kent Stanger, WC * * (702) 734-1801
NEW MEXICO		
MCC-Albuquerque POB 26554 Albuquerque, NM 87125	Study Group (9905 Bellamah NE) (505) 299-0512	Rev. Kris Dodds
NEW YORK		
MCC-Brooklyn 50 Monroe Pl Brooklyn Heights, NY 11201	Study Group (10-29-73) 2 PM	Rev. Howard R. Wells * * (212) 662-1610
MCC-Hispana POB 110 New York, NY 10009	Study Group (61 Gramarcy Park N/7 PM)	Rev. Jose Mojica * * (212) 786-5163
MCC-New York POB 1757 New York, NY 10001	Church (4-23-72) 13th St & 7th Av/7 PM (212) 691-7428	Mr. Gilbert H. Lincoln, WC * Rev. Jay B. Neely * (212) 781-8113
OHIO		
MCC-Akron POB 563 Akron, OH 44309	Church (1-24-76) 3300 Morewood Rd/2 PM (216) 253-8388	Rev. Stanley A. Roberts
MCC-Cincinnati POB 39235 Cincinnati, OH 45239	Church (3-8-74) 320 Resor Rd/7 PM (513) 591-0303	Rev. Bonnie Daniel Rev. Jay Thomas
Fellowship MCC POB 99234 Cleveland, OH 44199	Mission (10-28-75) 2728 Lancashire Rd/2 PM (216) 696-3649; 696-5330 Office: 2999 W. 25th St	Mr. Arthur MacDonald, WC
MCC-Toledo POB 5583 Toledo, OH 43613	Study Group (10-19-75) 513 Magnolia St/3 PM (419) 255-1714	Ms. Jan Howard, WC
OKLAHOMA		
Christ the King MCC 401 SE 22nd St Oklahoma City, OK 73129	Church (6-11-72) 11 AM & 6 PM (405) 632-3625	Rev. Jeri A. Harvey
MCC-Tulsa POB 4187 Tulsa, OK 74104	Mission (3-20-75) 3616 E. Admiral Pl/11 AM (918) 939-0417	Mr. Lee Mullendore, WC * * (918) 587-7660
OREGON		
MCC of the Willamette Valley 160 N. 20th St, No. 8 Springfield, OR 97477	Study Group (11-8-75)	Rev. Ann Montague * * (503) 746-7427
PENNSYLVANIA		
MCC-Philadelphia POB 8174 Philadelphia, PA 19101	Church (7-30-72) 21st & Chestnut/7 PM (215) 732-8298	Rev. Donald Borbe

Mailing Address	Status (Date) Meeting Address/Time Church Phone	Pastor/Worship Coordinator Other UFMCC Ministers Home Phone of *
PENNSYLVANIA (continued)		
MCC-Pittsburgh POB 9045 Pittsburgh, PA 15224	Study Group (2-21-75) 4401 Fifth Av/7:30 PM (412) 683-2459	Rev. Frank W. Scott, WC Mr. Clifford Turpin, WC
MCC Student Association 1798 N. Atherton St, No. 11 State College, PA 16801	Campus Ministry Eisenhower Chapel, rear/8 PM (814) 234-8649	Rev. Michael E. England
RHODE ISLAND		
MCC-Providence 63 Chapin Av Providence, RI 02909	Mission (7-1-75) 7 PM (401) 274-1693	Rev. Joseph H. Gilbert
SOUTH CAROLINA		
MCC-Columbia POB 11181 Columbia, SC 29211	Mission (1-25-75) O'Gray's Lounge/2 PM (803) 772-1693	
TENNESSEE		
MCC-Nashville POB 187 Nashville, TN 37202	Mission (6-3-75) 1502 Edgehill Av/7 PM (615) 255-0893	Mr. Steve LaFever, WC
TEXAS		
MCC-Dallas 3834 Ross Av Dallas, TX 75204	Church (5-23-71) 11 AM & 7:30 PM (214) 826-0291; 823-6279	Rev. James C. Harris Rev. C. Shawn Farrell Rev. Patricia A. McCormick
Agape MCC 251 S. Vacek Ft. Worth, TX 76107	Church (5-31-73) 7:30 PM (817) 332-5008	Rev. Ron Anderson
MCC of the Living Spirit POB 718 Grand Prairie, TX 75050	Study Group 316 Clarice St/7:30 PM	Mr. Jim D. Jaynes, WC * * (214) 436-6865
MCC of the Resurrection POB 13731 Houston, TX 77019	Church (4-20-75) 1214 Jo Annie/1 PM (713) 526-8233	Rev. Robert M. Falls Rev. Robert E. Miller
UTAH		
MCC-Salt Lake City POB 11607 Salt Lake City, UT 84110	Church (1-22-73) 870 W. 4th S/11 AM & 7 PM (801) 531-9434	Rev. Alice Jones and Rev. Candy Naisbitt
WASHINGTON		
MCC-Seattle POB 12020 Seattle, WA 98112	Church (8-6-72) 128 16th Av E/2 PM & 7:30 PM (206) 325-1872	Rev. Wallace E. Lanchester Rev. Clain E. Lust Rev. Sherman W. Dearth Rev. Warren L. Wagner

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AUSTRALIA

NEW SOUTH WALES

MCC-Newcastle 3A Oxford St Paddington, NSW 2021	Study Group (232 Hannell St, Wickham/	Ms. Margaret Breckenridge, WC
MCC-Sydney 3A Oxford St Paddington, NSW 2021	Church (7-6-75) 119 Devonshire St/7 PM Surrey Hills, (02) 31-5129	Rev. Lee J. Carlton * * (02) 579-4032

QUEENSLAND

MCC-Brisbane POB 317, Valley Brisbane, QLD 4006	Study Group (10 Hampson St/7:30 PM Kelvin Grove, (072) 31-1193	Mr. Gerry P. Smith, WC
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JJMT

August 10, 1982

Dear Marge & Sheila,

Enclosed are your copies of Sunday's minutes. From now on I will try to get written records to folks as soon as possible, rather than waiting until the next month. This way they may serve as helpful reminders of business between meetings.

I'll be in Toronto on business until Thursday night but sometime after the 12th could you call me I'd like to meet with you both before

Operation Resurrection.

267-1573 office

262-3057 Home

Have a good time in
Rochester!

Love,

Jim

keeping in touch

News and Notes from the
Fellowship Offices
5300 Santa Monica Blvd., Ste. 304
Los Angeles, CA 90029-9990
(213) 464-5100

MARCH 1983

TOP 20 TITHES Received by February 15 (In Amount Given)

MCC Dallas, TX	\$1610.11
MCC of the Resurrection, Houston, TX	1209.91
MCC Long Beach, CA	785.88
MCC in the Valley, No. Hollywood, CA	682.41
MCC San Francisco, CA	681.54
Golden Gate MCC, San Francisco, CA	533.01
Good Shepherd Parish MCC, Chicago, IL	461.73
Agape MCC, Ft. Worth, TX	445.11
MCC Portland, OR	429.72
MCC Albuquerque, NM	418.53
MCC San Jose, CA	385.60
MCC Tampa, FL	362.30
Casa de Cristo MCC, Phoenix, AZ	355.98
MCC Atlanta, GA	350.61
MCC Detroit, MI	327.25
MCC San Antonio, TX	297.25
MCC Charlotte, NC	281.56
Joy MCC, Orlando, FL	276.73
Holy Covenant MCC, La Grange, IL	274.07
MCC Seattle, WA	250.00

TOP 20 TITHES Per Capita Giving Amount in Dollars

MCC Anchorage, AK	\$19.10
MCC Ventura, CA	13.58
MCC Albuquerque, NM	13.37
MCC Santa Barbara, CA	13.24
MCC of the Desert, Palm Springs, CA	12.71
Calvary MCC, Redwood City, CA	12.20
MCC Charlotte, NC	12.08
Beach Cities MCC, Culver City, CA	11.57
MCC Tucson, AZ	11.56
MCC Long Beach, CA	11.50
De Colores MCC, Eagle Rock, CA	11.20
MCC Providence, RI	11.20
MCC of the Redwoods, Mill Valley, CA	11.06
MCC San Jose, CA	10.68
MCC Illiano, Quincy, IL	9.61
Agape MCC, Ft. Worth, TX	9.45
MCC Boise, ID	9.11
Casa de Cristo MCC, Phoenix, AZ	9.10
King of Peace MCC, St. Petersburg, FL	8.40
MCC of the Resurrection, Houston, TX	8.37
Divine Redeemer, Glendale, CA	8.13
MCC Detroit, MI	8.13

REMINDER. All Reports from Boards, Commissions, Committees and Task Forces for General Conference XI are due at the Fellowship Offices no later than March 31, 1983. Exceptions require prior approval.

Brochures for General Conference and applications for music participants have been mailed out from the Fellowship Offices. Ask your pastor or worship coordinator about them!

Members of the Governing Board of the National Council of the Churches of Christ in the U.S.A. and leaders from churches which are members of the NCCC have been encouraged to visit MCC congregations near them. You may have calls from such church leaders or unannounced visits from them. This is nothing to be afraid of, since we believe that to know the UFMCC is to love us! As the Pharisee Gamaliel warned the Jewish leaders who wanted to imprison Peter and the apostles, "If this plan or this undertaking is of people, it will fail; but if it is of God, you will not be able to overthrow them. You might even be found opposing God!" (Acts 5:38-39.)

If you have advance inquiries about such a visit and want more information about our application to the NCCC, feel free to contact either Elder Nancy Wilson at Fellowship headquarters or Adam DeBaugh at 8301 - 16th Street, Apt. 201, Silver Spring, Maryland 20910, (301) 585-3330. Write Adam for the information packet on our application, "The UFMCC and the NCC" for \$1.50.

If your congregation wants to take the initiative and contact Governing Board members in your area, write Adam for a list. We want as many of our people as possible to be a part of this important effort.

MCC Student Clergy or aspiring student clergy: for information on admissions and financial aid to attend Harvard Divinity School, please contact: Leslie Phillips, 1643 Cambridge Street, Apt. 52, Cambridge, Massachusetts 02139.

NOTICE OF REORGANIZATION: The Board of Elders, at our meeting in Ft. Lauderdale, February 18-22, 1983, voted unanimously to reorganize the central offices of the Universal Fellowship. This action was taken after a long period of evaluation and consultation, and we believe it will be more cost effective and will better meet the changing needs of our growing Fellowship. The Fellowship will be hiring new staff for new positions as of April 1, 1983. Thank you for your patience.

CONGRATULATIONS: New appointees to the Clergy Credentials and Concerns Committee as of General Conference XI (for a four year term) are: Rev. June Norris, Rev. Kenneth Martin and Rev. Joseph Gilbert.

Help House the Homeless . . .

Rev. Sky Anderson has been appointed the new chair of the UFMCC Task Force on Hunger. Sky is a peace and justice activist in his city. Below is a letter from Sky about his present fast to obtain housing for the "Tent City" of homeless people in San Jose. (Sky is presently employed as an Assoc. pastor of St. Paul's United Methodist Church, while maintaining his MCC credentials.)

"Some of us from St. Paul's United Methodist Church have been involved with people from "Tent City"* for some time now. We met with them during the stay at the Guadalupe River, and assisted during the evacuation to First Christian Church. While they were housed there, we were asked to supervise their stay, which we did, along with Julian Saito from El Zocalo. It was during this step that we connected with their plight in an even deeper way.

"After they left First Christian, some went to the hills in Milpitas while a few moved in with church members. As I write this, many of them have been disbursed and are sleeping under bridges, in a van and who knows where else.

"For the past 2 months we have been dealing with the bureaucracy to try to obtain housing to alleviate some of the suffering and to give them a chance to get back on their feet. Our appeals to both the County Board of Supervisors and City Council have been fruitless and, to date, we have heard nothing but rhetoric.

"To us, Tent City is a viable representation of the hundreds of others in this county, including whole families as well, who have no where to rest their head. And all this nonsense goes on while throughout this county, buildings, warehouses, schools, churches, etc. remain empty!

"I feel that I have gone as far as I can working within a system which chooses to turn its back on the poor. We serve a Higher Power that calls us to respond to the cries of widows and orphans and all who suffer injustice and are oppressed. Because of this fact, and after much prayer and many "nudges," I have chosen to fast as a non-violent statement against this social injustice and will continue to do so until some honest housing is set up on a scale that will truly begin to alleviate some of the pain and frustration of the poor, both families and single people as well.

"I began my fast on Sunday, February 20th at 9:00 a.m. This was the first Sunday of Lent and I know God is with us all in this journey."

To support the purpose of Rev. Anderson's fast, write to:

The Board of Supervisors
Santa Clara County
70 W. Hedding Street
San Jose, CA 95110
408-299-4321

or send tax deductible financial help to:

El Zocalo/H.H.H. (Help House the Homeless)
P.O. Box 28176
San Jose, California 95150

* Tent City people are homeless families and single people who have settled in parks or other public places in San Jose, CA. Homelessness is reaching epidemic proportions in many major U.S. cities.

GENERAL CONFERENCE UPDATE. Housing at the University of Toronto for General Conference is filling up. We no longer have any double rooms and the single rooms are rapidly being taken. This is not surprising seeing as the University agreed to provide only 435 beds (330 rooms) and recent Conferences have had attendance of between 700 to 1000.

The General Conference Office has a listing of nearby hotels and residences available. A copy may be procured by writing to General Conference, UFMCC, 5300 Santa Monica Blvd., Suite 304, Los Angeles, CA 90029.

There are a number of eating spots near the campus. Prices vary and good meals at some of the little out of the way restaurants are not out of range. For those coming from the U.S. the exchange rate is very good. So plan to look around Toronto when the opportunity arises. In your Registration packet you will be provided with a list of restaurants and eateries.

Information and application blanks are going into the mail for all types of musical positions at the Conference. If you play an instrument or sing, look for this material to come to each Church shortly.

Volunteers are needed to assist with signing the services and meetings for the deaf. Contact Mr. Patrick Sterling, Box 190511, Dallas, TX 75219-0511. We hope Patrick will have a lot of people help him with this important service opportunity.

IF YOU ARE DRIVING TO CONFERENCE: Four basics must be kept in mind when driving in Ontario.

1. Seat belts must be worn by *all* front seat passengers/driver when automobiles are moving.
2. Right turns may be made on red lights, when safe.
3. Pedestrians have the right of way when crossing streets at lights/signals.
4. Pedestrian Cross Walks are marked by overhead, amber signs. Pedestrians are supposed to "point" before crossing. All vehicles must come to a full stop and must not proceed until the pedestrians have stepped onto the sidewalk.

Complete Ontario road maps and regulations are available from Ontario Travel toll free within the U.S. at:

Continental U.S.	800/828-8585
N.Y. State Only	800/462-8404

It is recommended that all those driving contact their insurance agents before leaving to verify coverage.

SEE YOU IN TORONTO!

This year at General Conference XI, the Human Rights Rally and Celebration will include an awards ceremony for the Fellowship.

If you have nominations for special awards by the Board of Elders for individuals or churches or Districts or Commissions or Committees for outstanding contributions to the life and mission of UFMCC, please send the name and detailed reasons for your nomination to Rev. Elder Nancy Wilson, UFMCC, 5300 Santa Monica Blvd., Suite 304, Los Angeles, CA 90029.

The deadline is April 15, 1983. Thank you!

UFMCC

LITURGICAL CALENDAR

1978-1979

Date	Celebration	Liturgical Color
Sunday, December 3, 1978	1st Sunday in Advent	Purple
Sunday, December 10, 1978	2nd Sunday in Advent	Purple
Sunday, December 17, 1978	3rd Sunday in Advent	Purple
Sunday, December 24, 1978	4th Sunday in Advent	Purple
	Christmas Eve	White
Monday, December 25, 1978	Christmas, the Festival of the Incarnation	White
Sunday, December 31, 1978	1st Sunday after Christmas	White
	New Year's Eve, Watchnight	White
Saturday, January 6, 1979	Epiphany, The Festival of the Manifestation of Christ	White
Sunday, January 7, 1979	1st Sunday after Epiphany	Green
Sunday, January 14, 1979	2nd Sunday after Epiphany	Green
Sunday, January 21, 1979	3rd Sunday after Epiphany	Green
Sunday, January 28, 1979	4th Sunday after Epiphany	Green
Sunday, February 4, 1979	Evangelism Sunday 1979	Green
	5th Sunday after Epiphany	
Sunday, February 11, 1979	6th Sunday after Epiphany	Green
Sunday, February 18, 1979	7th Sunday after Epiphany	Green
Sunday, February 25, 1979	8th Sunday after Epiphany	Green
Wednesday, February 28, 1979	Ash Wednesday, the beginning of Lent	Purple
Sunday, March 4, 1979	1st Sunday in Lent	Purple
Sunday, March 11, 1979	2nd Sunday in Lent	Purple
Sunday, March 18, 1979	3rd Sunday in Lent	Purple
Sunday, March 25, 1979	4th Sunday in Lent	Purple
Sunday, April 1, 1979	5th Sunday in Lent	Purple
Sunday, April 8, 1979	Palm Sunday	Purple
Thursday, April 12, 1979	Maundy Thursday	Purple
Friday, April 13, 1979	Good Friday	Black
Sunday, April 15, 1979	Easter, the Festival of the Resurrection	White
Sunday, April 22, 1979	1st Sunday after Easter	White
Sunday, April 29, 1979	2nd Sunday after Easter	White

PENTECOST is the Festival of the Holy Spirit, recalling the birth-day of the church. After the departure of Christ from our world, God came to us in an exciting new way, empowering us to be God's people in this world. Traditional themes for the Pentecost season include: the Holy Spirit as the energizer and sustainer of the Church, the nature and unity of the Church, and the gifts of the Spirit to the Church. The color is red for *blood and fire*.

KINGDOMTIDE is a celebration of Christ as King or Sovereign. Christ inaugurated the Kingdom of God (God's Dominion or Reign) and will bring the Kingdom to consummation. Common themes for Kingdomtide will include: the present and coming Kingdom, the kingship of Christ over his followers in all aspects of life, and the love of Christ transformed into justice in this world. The color is green for the *growth-producing effects* that Christ makes possible for both Christians and the world they live in.

Kingdomtide was the latest of the seasons to develop, being proposed by the former Federal Council of Churches in 1937. It is celebrated in the United Methodist Church as an alternative to one Sunday of Pentecost and then an extremely long Trinity season, or a Trinity Sunday and then an extremely long Pentecost season. Celebrating Kingdomtide allows for both a substantial Pentecost season (The Holy Spirit and the Church) and a substantial Kingdomtide (the eternal and present kingship of Christ Jesus).

And so with the full Liturgical Calendar we have the full story of Christianity. It is vital for the Church to proclaim the whole story, the whole Gospel. Using the Liturgical Calendar of the Church Year in effect allows ministers to deal with the whole message of Christianity, and not just bits and pieces that correspond to their particular background or interests at the time.

Two excellent resource books for the Church Year are: *The Celebration of the Gospel: A Study in Christian Worship*, Hardin, Quillian, and White; Abingdon Press. *Liturgy as Life-Journey*, Oden, William; Action House.

The Celebration of the Gospel presents the Church Year as focusing on the different roles of Christ Jesus:

ADVENT: Christ as Judge and anticipated Messiah.

CHRISTMAS: Christ as the incarnation of God in our world.
"Emmanuel" = God-with-us.

EPIPHANY: Christ as the Revealer of God to humankind.

LENT: Christ as the Revealer of humans to themselves.

EASTER: Christ as the Risen Savior.

PENTECOST: The Holy Spirit continuing the work of Christ through the church.

KINGDOMTIDE: Christ as King, as reigning Sovereign.

Note that in the Liturgical Calendar there are several special days unique to UFMCC. The first Sunday of February is Evangelism Sunday (during Epiphany season), on which a Fellowship-wide offering is received for the outreach work of the Fellowship. The first Sunday of May is Samaritan Sunday, on which a Fellowship-wide offering is received for Samaritan Theological Institute, the educational institution of the UFMCC. The last Sunday of June is Fellowship Memorial Sunday (during Pentecost season), in remembrance of gay martyrs, especially in the New Orleans fire of 1973. The Sunday nearest to October 6 is Fellowship Sunday, to commemorate the founding of MCC in 1968.



5300 Santa Monica Boulevard, Suite 304, Los Angeles, California 90029 (213) 464-5100

May 6, 1982

SUBJECT: UFMCC GROUP HEALTH INSURANCE

TO: All UFMCC Group Insurance Participants
All UFMCC Congregations

FROM: UFMCC Fellowship Insurance Administrator

Dear Friends;

This letter is an attempt to briefly explain what is happening with the Fellowship Group Insurance Plan and a decision we have had to make in regards to that plan.

As most of you know, there is a definite upheaveal in the health insurance business. Rates are continuing to increase while benefits are being reduced. Several major insurance companies have gone bankrupt over the past year and even as I write this letter several companies are in danger of folding. There are no laws to protect the individual if a company goes bankrupt. The status of our company is not bankrupt.

It is increasingly more difficult to administer a nation wide group policy from the Los Angeles offices because:

- a. We have no records of individual claims.
- b. We have no records of claims being paid (or not being paid)
- c. There is approximately a 4 month backlog of unpaid claims at this time.

After very careful consideration and study we have had to make the decision to get out of the insurance business. PLEASE DON'T PANIC. We are not dropping anyone immediately. The plan is for a gradual withdrawal of all group coverage. We are presently looking at a date of October 1, 1982 to cancel all coverage. This will give everyone 4 months to seek local insurance coverage.

PLEASE BE ASSURED THAT ANYONE WHO HAS A CLAIM IN PROCESS WILL RECEIVE THE ENTITLED BENEFITS FROM THE COMPANY. If anyone has a claim in process, please send me the name of whom the claim is for and the date it was filled. I will begin immediately to put additional pressure on the company to get you claim paid.

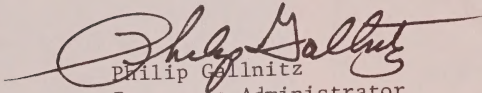
The Reverend Troy D. Perry, Founder

-two-

Also, as of this date, no new add-ons will be accepted.

I will make myself available to anyone who may have any questions regarding local coverage.

Sincerely,


Philip Gellnitz
Insurance Administrator

PNG/rlo

KEEPING

NEWS AND NOTES

May 1982



IN TOUCH

FROM THE FELLOWSHIP OFFICES

5300 Santa Monica Blvd., Ste. 304

Los Angeles, CA 90029-9990

(213) 464-5100

TOP 20 TITHES

Received by May 15

(in Amount given)

Dallas, TX	\$1127.47
Houston, TX	1103.74
San Francisco, CA	940.84
San Diego, CA	594.04
North Hollywood, CA	564.26
Washington, DC	562.41
St. Louis, MO	524.31
Good Shepherd Parish, Chicago, IL	465.85
MCC of the Rockies, Denver, CO	445.52
Tampa, FL	398.80
Ft. Lauderdale, FL	387.53
Atlanta, GA	375.06
San Jose, CA	363.82
Christ Chapel MCC, Santa Ana, CA	338.14
Toronto, ONT	333.14
Austin, TX	325.73
Tulsa, OK	295.79
Ft. Worth, TX	293.30
Philadelphia, PA	288.76
Pomona, CA	278.66

TOP 20 TITHES

Received by May 15

(Per Capita)

MCC Anchorage	\$19.94
MCC of the Desert	19.31
De Colores MCC	17.26
MCC East Bay	16.30
MCC of Greater St. Louis	14.98
MCC of Greenville	14.97
MCC Minneapolis	14.48
MCC Beach Cities	14.26
MCC of Christ the Liberator	12.48
MCC Quad Cities	12.30
MCC Philadelphia	11.83
MCC Van Nuys	11.72
MCC Pittsburgh	11.70
MCC Memphis	10.81
King of Peace MCC	10.01
MCC of the San Gabriel Valley	10.00
MCC Tacoma	9.84
MCC Santa Barbara	9.69
MCC Galveston	9.66
MCC of the Pomona Valley	9.64

DON'T FORGET:

UFMCC Planning and Strategy Meeting in Dallas, TX, June 28-July 2, 1982. This will also coincide with a meeting of the Commission on Government Structures and Systems, and a meeting of the Board of Elders.

The Clergy Credentials and Concerns Committee will meet in Long Beach, CA, July 19-23, 1982.

Pastors and Congregations!

Please send samples of pastoral contracts to the Fellowship offices as a resource for pulpit committees, and UFMCC clergy - you need not include names. We are interested in the process and the specifics of a pastoral package and contract. Thank you!

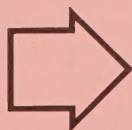
Send to: Rev. Nancy Wilson

New Study Groups:

- Chrysalis MCC, Denver, CO.
- Hamilton MCC, Mamilton, ONT.

PLEASE PRAY FOR:

Falkland Islands/Malvinas
El Salvador
Guatemala
Israel - Lebanon
Nicaragua
Iran - Iraq
Poland
Laos
Cambodia
Afghanistan
South Africa



THE WORKS OF MERCY
FEED THE HUNGRY.
CLOTHE THE NAKED.
GIVE DRINK TO THE
THIRSTY-VISIT THE
IMPRISONED.
CARE FOR THE SICK.
BURY THE DEAD



THE WORKS OF WAR
DESTROY CROPS
AND LAND-SEIZE
FOOD SUPPLIES.
DESTROY HOMES
SCATTER FAMILIES
CONTAMINATE
WATER-IMPRISON
DISSEMINATE
WOUNDS-BURNS.
KILL THE LIVING

Report From. COMMISSION ON SPECIAL MINISTRIES

Dear Brothers and Sisters in Christ:

Greetings in the name of Christ who has redeemed us, set us free and made us to know that indeed, we are whole.

At the February, 1982, conference of the Northeast District of UFMCC a resolution was passed urging each church when planning a district conference and/or any other conference in this Fellowship to consider making the conference accessible in building and form. This would include such items as proper sound system for the hard of hearing, large print and/or Braille for those visually impaired, interpreters for the deaf, accessibility for those in wheelchairs or on crutches or canes so that each floor of the building is available to them, proper diets, and for those who desire special meals for those who cannot or do not wish to eat meat or the like.

As the chairperson of this Commission I would strongly encourage you and urge you as a District Coordinator, as a person interested in making this Fellowship inclusive in many directions that you bring this resolution, here included, to your next District Conference and pass it with a sincere effort to make changes. However, I am of the belief that it must start with the local congregation, and if you are a pastor or interim pastor or Worship Coordinator, then I believe that you have a responsibility to make sure this is brought before your governing board and positive action be taken there. Unfortunately, I am only too aware that some of you do not feel that you have the time to be concerned about this, but I want you to realize that the day may come when you, too, may find yourself in the position of needing a modification of your present surroundings. If you do not have the time or energy, then take the time to pass this on to someone in your congregation who may. There is at least one person who has the interest of that I am certain. I have already been in touch with some of those having direct responsibility for our 1983 General Conference in Toronto, among which is the printing of the Fellowship hymn book in Braille and large print. That is going to be true for the program of the conference and the bulletins for each of the worship services. Adequate interpreters will be arranged and if you are an interpreter I would appreciate hearing from you so that I may contact you or have another person in touch with you. It is my hope that through this Fellowship mailing more of you will receive this than if I tried to do it on my own. However, if necessary I will begin to make phone calls: first, to District Coordinators; then, to pastors and other persons so authorized in churches. That is expensive, but, I am committed to see that this resolution or a similar strong resolution is adopted by each District and each congregation.

May the doors of our lives be open to those who need some special adaptations to make programs accessible. We are a caring and loving people of God - may our actions truly demonstrate this to all people. God bless you and let me hear from you. I look forward to your letters and comments.

Yours in Christ,
Rev. George S. McDermott, Chairperson

Plan NOW for
GENERAL CONFERENCE XI
JULY 11 - 17, 1983
ONLY 13 MONTHS AWAY

Toronto, Ontario, Canada
University of Toronto

Meet Me In Toronto Buttons
Available through the
Church Services Department.
Bulk Enquiries Welcome



Registrations to start
October 1, 1982
Watch for details.

Hasani Gough
Conference Coordinator

GENERAL CONFERENCE XI
JULY 11 - 17, 1983

6. THE VALUE OF FELLOWSHIP STRUCTURES AND LEADERSHIP

Between the General Conferences it is important that there be an open and united leadership through which the vision of the Fellowship (agreed on at General Conference) can be articulated. One of the structures for enabling that is the Board of Elders. The Elders are to administer the Fellowship between General Conferences, articulate Fellowship policies, and to keep the vision before us. They are also accountable as a sounding board for Districts and local Churches as to ways to improve the Fellowship as a whole, in terms of its responsiveness to the needs of its members and the needs of the world.

Through the Fellowship, Elders, District Coordinators and other Church officers are provided to help those Churches in solving problems and charting directions. Oftentimes, travel for those visits is paid for by District or Fellowship funds. A visit by a Fellowship official may be an occasion for that Church to feel once again that it is a part of the whole Fellowship. Meetings of Elders with District Coordinators and Pastors, Clergy Conferences, often provide a church or pastor with new perspectives on problems they have been wrestling with. Fellowship conferences can provide renewal and revitalization for local Church members and clergy.

It is the Fellowship, through the Clergy Credentials and Concerns Committee, that provides qualified clergy for our Churches. Anyone who has been with us from the early days can remember that there was a time when we could not provide such help. Today we have a much better qualified group of clergy providing more effective leadership for our congregations. Also, through the work of Samaritan Theological Institute, preparation and continuing education for clergy and laity is provided.

Other Commissions tackle the many concerns of our individual Churches: Government Structures and Systems, The Commission on the Laity, Race Relations, Media Ministry, etc. All these are made possible because of the commitments this Fellowship has made together.

7. GENERAL CHURCH SERVICES

The Fellowship provides Church services of many types to congregations. These services include the

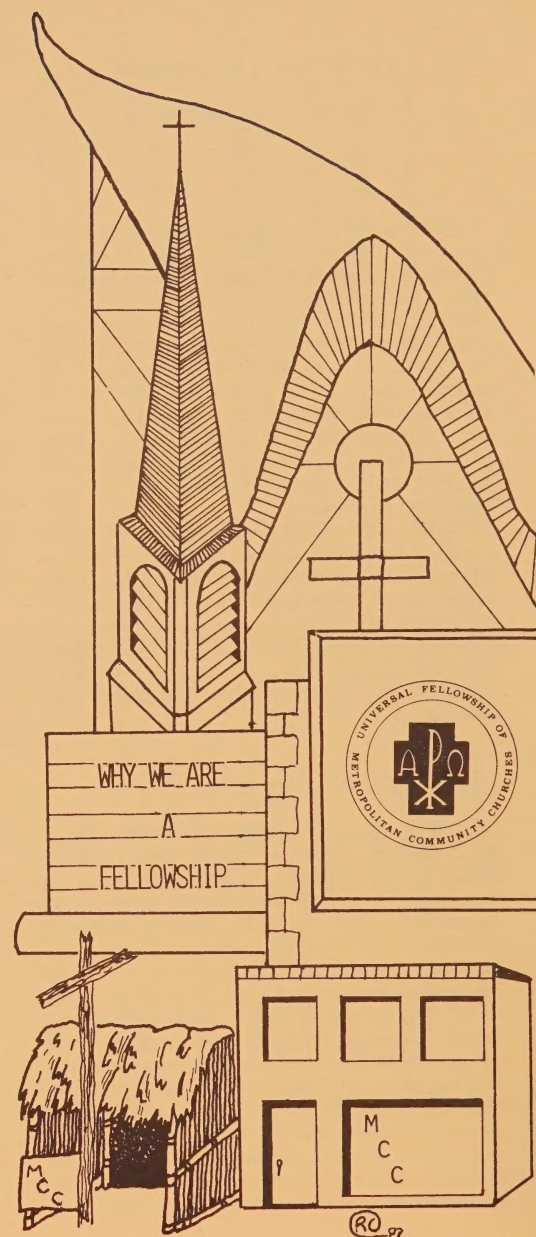
designing and supplying of Resource Packets, Fellowship magazines, "Keeping In Touch," assistance in auditing financial records of a congregation, books, bibliographies, Church supplies of all kinds and speakers and resources for special events. Fellowship phones constantly ring with questions and requests for aid from local Churches. In a very real sense the Fellowship provides things for congregations and clergy and lay people that they could not easily provide themselves.

IN CONCLUSION

If we were to add up all of these services and helps together, they constitute an enormous number of activities provided for our communities, Churches, clergy and lay people. Our Fellowship is supported only by tithes from local Metropolitan Community Churches, and from no outside sources. This Fellowship is no more and no less than our collective identity as Christians in MCC. We, *you*, do it all on your own. As the Fellowship continues to grow in size and effectiveness, the demand for our ministry will increase, as we struggle with what it means to be a Church called to a very special vision and mission! We invite you to celebrate the existence and ministry of UFMCC the World over!

Rev. Sandmire is the founder and Worship Coordinator of Golden Gate MCC. He pastored MCC churches in San Francisco, Los Angeles, All Saints and East Bay and San Marin County, California. He served 2 full terms as an Elder and Treasurer of the UFMCC. He has served as chair of the Board of Regents of Samaritan Theological Institute, and in numerous other important Fellowship positions.

Universal Fellowship Press
5300 Santa Monica Blvd., Suite 304
Los Angeles, California 90029



"WHY WE ARE A FELLOWSHIP"

By Rev. James Sandmire

When Reverend Troy Perry founded Metropolitan Community Church in 1968, he called gay men and lesbians into a new relationship with their Creator. In 1969, newly-founded Metropolitan Community Churches came together to form a new denomination — the Universal Fellowship of Metropolitan Community Churches or as we call it, "The Fellowship." The exciting message of the all-embracing love of God has brought thousands of gay and non-gay persons into our family. Metropolitan Community Churches are found in most American cities, in Canada, Australia, New Zealand, the United Kingdom, Denmark, Nigeria and South Africa.

Within our unique Fellowship a special blend of doctrine and government has grown up. The congregational tradition has always been strong in the Fellowship. Sometimes that congregational government has been modified in the interests of common purposes and better governing of the whole Fellowship. Why has that happened? Of what value is the Fellowship to local Metropolitan Community Churches and members?

1. MORE EFFECTIVE WITNESS

The first answer to the question of the value of the Fellowship might be titled "the evangelism reason" for the Fellowship. The Christian Church has been charged from birth with spreading the Gospel of Jesus Christ to *all* people. In the early days individual Metropolitan Community Churches within the Fellowship founded other congregations. However, as time progressed, and as the call for us to witness to Christ's love came from all over the world, it was the Fellowship through the Boards of Home Missions and the Board of World Church Extension that responded. The Fellowship sent ministers and funds to found Churches within the United States and then to Canada, Australia and the United Kingdom. The Fellowship was able to organize efforts in areas where individual Churches and members could not succeed. Spokespersons representing UFMCC received publicity

in the newspapers, radio and television: this exposure increased the demands for the Fellowship's presence in new areas. The Fellowship as a whole has become a sign of hope to oppressed people all over the world who want to hear the Gospel preached in its fullness; and who need to be empowered by such a ministry.

2. AN IMPORTANT SYMBOL IN OUR COMMUNITIES

Important to the growth of our individual Churches is the general image of the Fellowship in the gay and non-gay communities. If that image is a responsible, stable, dynamic and growing one, (which we hope and believe it is!) our task of providing leadership in preaching the Gospel, fighting for social justice, establishing prison ministries and developing other ministries is made that much easier. In addition, our influence among other denominations, particularly in changing their policies and attitudes about their own lesbians and gay members and ministers, is increased if the Fellowship is well known and highly regarded. Further, the Universal Fellowship is, in fact, the largest international vehicle for public education about homosexuality. The Fellowship, as a whole, can be of great value to us all by projecting an international image of responsibility and unity, and by highlighting those programs that emphasize our commitment to social justice and Christian love.

3. PROGRAMS IN CHRISTIAN LIVING AND LOVING

A third area in which the Fellowship performs a service for all of us is in the programs we develop. While it is true that an individual Church might have an excellent prison ministry or an extension program, or a social action program, it is the Fellowship that can coordinate, communicate and develop them. The Fellowship Offices can administer them on a cost-effective basis and publicize them to member Churches. This can prevent unnecessary duplication, or having to "reinvent the wheel." Particularly in Social Action programs, we can highlight the work of the *Washington Field Office*. Every denomination of any size in the United States maintains a Washington Office to give it an opportunity to influence legislation by educating people to the religious and moral

aspects of important social questions facing our world today. The Universal Fellowship has followed this example and has developed a highly respected and influential office in Washington. It enables us to educate legislators about the problems and needs of lesbians and gay men in the United States; it is the center for our own Department of Christian Social Action, and it is the headquarters for our Department of Ecumenical Relations. The Office thus has a role not only within our own Fellowship, but in the wider political and ecumenical community.

4. COMMUNITY VALUE

This brings us to the *community* value of Metropolitan Community Church as a Fellowship. The moral leadership that this Fellowship attempts to provide for the larger community is a most important part of its function. In addition, the very existence of U.F.M.C.C. creates community where it never existed before: literally thousands of lesbians and gay men take great strength and comfort in the fact that in every major city, and now in many rural communities, there is a Metropolitan Community Church. We are becoming widely recognized as a Church of liberation for a community in need.

5. THE IMPORTANCE OF THE GENERAL CONFERENCE

The General Conference is an important part of the Fellowship's value to individual Churches and members. It provides a place where Churches can come together, where individual members and ministers can mingle and learn from one another, and where all can contribute their thoughts and needs to our direction for the future. General Conference also provides a sense of family and community which individual Churches may not feel by themselves. Anyone who has ever been to a General Conference and feels the sense of excitement at being part of an international family, can only marvel at the way the Holy Spirit unites us in our diversity in this special spiritual event. General Conference is also where we hammer out our problems; where we debate issues of great urgency to the whole Church, where we forge out our future together. It reinforces the hopes and dreams of every individual Church and member.

SAMARITAN EXTENDED STUDIES BASED IN THE NORTHEAST

Samaritan Extended Studies has been based in Hartford, Connecticut since September 1982. This southern New England location allows Samaritan to take advantage of the educational and theological resources of northeast U.S.A. An East Coast location is also a symbolic statement that Samaritan truly desires to serve the whole Fellowship and is not just a California institution.

The Dean (and presently the only staff member) of Samaritan Extended Studies is Dr. Jeffrey Pulling, a member of the UFMCC clergy since 1974 and a Samaritan staff member since 1975. Dr. Pulling is not able to attend this April 1983 Northeast District Conference, because as a new member of C.C.C.C. he has to go to the Mid-Atlantic District Conference in May to serve on their District Review Committee, and he cannot afford the money and time to attend two conferences so close together.

WHAT IS SAMARITAN EXTENDED STUDIES?

Samaritan Extended Studies is an educational ministry of and for the Universal Fellowship of Metropolitan Community Churches. It is the function of Samaritan Extended Studies to provide correspondence courses; coordinate extension courses and seminars offered throughout the Fellowship; offer ministry resource packets and adult educational materials; and cooperate in continuing education events for clergy and lay leaders.

Samaritan Extended Studies is one of the three divisions of SAMARITAN EDUCATIONAL MINISTRIES, the other divisions being Samaritan College (the resident school in Los Angeles) and the EXCEL Lay Program. The mission of the whole SAMARITAN EDUCATIONAL MINISTRIES is to educationally serve the UFMCC (laypeople, clergy, and student clergy) and other interested persons. Samaritan Extended Studies focuses primarily on the extension, continuing education, and resource aspects of this educational mission.

WHAT CAN SAMARITAN EXTENDED STUDIES OFFER TO CONGREGATIONS AND INDIVIDUALS IN THE NORTHEAST?

Correspondence Courses

Samaritan correspondence courses are available to everyone and are an attempt to reach out to the whole Universal Fellowship and provide quality instruction by mail for laypeople, student clergy, and clergy. Anyone may enroll in Samaritan correspondence courses by filling out an enrollment form and paying the fee, which is based upon number of credits.

The five correspondence courses presently being offered are: What Is the Bible?, The Life and Teaching of Jesus, Homosexuality and the Scriptures, UFMCC Polity, and Loving Yourself, Loving Others.

For more information about Samaritan correspondence courses and an enrollment form, write to Samaritan Extended Studies.

Ministry Resources/Adult Educational Materials

The resources developed so far are in the areas of stewardship, evangelism, and worship. The stewardship resources include a sermon and a workshop called Stewards of the Mysteries of God. This workshop is designed for use in local congregations as adult education.

The evangelism resources include a series of six workshops called Sharing You and Your Faith. These workshops in interpersonal evangelism are being used as a six-session adult education course in several congregations.

The worship resources to date have included several special worship services and an Advent booklet.

For more information about these Samaritan resources and courses, write to Samaritan Extended Studies.

DOWNTOWN TORONTO



GENERAL



CONFERENCE

Universal Fellowship of Metropolitan Community Churches

JULY 11 to JULY 17

TORONTO CANADA

WITH

CHRYSLIS TOURS



CHRYSLIS TOURS

6328 Fountain Avenue
Los Angeles, California 90028

(213) 469-0500

ITCTAAYYZ

Park Plaza Hotel

SINGLE \$55

DOUBLE \$60

\$15 Each Additional Person

Rooms Subject to 5% Provincial Sales Tax

Room price quoted in U.S. \$ at time of printing
this brochure and subject to change due to
currency conversion.

Please fill out application below and send it to
us along with one night's deposit. We will
invoice you for the balance along with the cost
of your airfare and transfers.

Name _____

Address _____

City/State/Zip _____

Home _____ Business _____

Phone _____ Phone _____

I'll Be Travelling With _____ (Shares can be arranged)

Name _____

Address _____

City/State/Zip _____

Home _____ Business _____

Phone _____ Phone _____

AIR FLIGHT INFORMATION

For those in the Continental U.S., please fill out ap-
plication below and return to us. If you need more in-
formation, please call (213) 467-6454 **collect, person
to person for the conference director**. If she is not in,
please leave a home and business phone number
where you can be reached. All others please fill out
the application below and return to us. We will
return your flight's information to you. We can
charge your plane ticket on American Express, Carte
Blanche, Diners Club, Master Card, B of A, Visa or
American Airlines Card.

Please arrange round-trip air transportation
for me/us from _____

All major credit cards may be used for air transportation
and cruise.

Card No. _____ Exp. Date _____

Signature _____

☐ Please send me information on your optional tours.

Complete boarding instructions, boarding ticket, and
airline tickets sent upon receipt of full payment.

We are currently making arrangements for
transportation from the airport to the hotel and
return. When we have all the flight information,
we will be sending out the transfer schedules
to you. We will also be sending out sightseeing
information on Ontario and its surrounding
areas. If anyone requires car rental information,
please contact us.

If you plan on making vacation plans to coincide
with the conference, contact us with your pre or
post conference plans and we will make the
arrangements for you.

FAITH, FELLOWSHIP AND ORDER COMMISSION MEMBERSHIP

The Rev. Jennie Boyd Bull, chair
c/o MCC Washington DC

Australian District:	not yet contacted	
Western Canadian District:	not yet contacted	
Eastern Canadian District:	Rev. Brent Hawkes, MCC Toronto, Ontario	lay delegate to be chosen at May dist. conf.
Northeast District:	Rev. Marge Ragona, MCC Boston, MA	Mr. Steve Carson, MCC New York
MidAtlantic District:	Rev. Joseph Houle, MCC Pittsburgh, PA	Ms. Marianne VanFossen, MCC Christ the Liberator, N.J., McGiffert Hall No. 132, 90 E. Claremont, N.Y.C. 10027
South Atlantic District:	?? Rev. Jamie McAlister, MCC Charlotte, NC	information to be sent by Feb. 1
Great Lakes District:	lay and clergy delegates to be chosen at May district conference	
Midcentral District:	lay and clergy delegates to be chosen at May district conference	
South Central District:	lay and clergy delegates to be chosen at May district conference	
Northwest District:	Rev. Jeff Pulling, MCC East Bay, Oakland, CA	Ms. Betty Pedersen, MCC Portland, OR, 730 NE Weidler No. 25, Portland, OR 97232
Southwest District:	Rev. Dusty Pruitt, MCC Long Beach, CA	Mr. Joe Dallas, MCC Long Beach, CA
Southeast District:	Rev. Joseph Gilbert, MCC St. Petersburg, FL	lay delegate to be chosen at May district conf. Lay representative Ken Frantz, of MCC Tampa, interim rep.
World Church Extension Areas:	not yet contacted	
UK and Europe	One clergy and one lay representative total?	
Hispanic Americas	or as interested and available from each area?	
Southeast Asia and New Zealand		
Nigeria		

27 members possible, total, including chair. 13 currently selected.

Send copies also to: Mr. Jack Hubbs, chair, STI Board of Regents, 483 Oak St., SF, CA 94102 (415) 431-4663.
Rev. Elder Nancy Wilson, chair, Dept. of Christian Education, UFMCC
Rev. Elder Jeri Ann Harvey, liaison elder, FFO, MCC Los Angeles

STI regents: Dr. Alice Kitchen, vice-chair, 6336 Pershig, St. Louis, MO 63130 (314) 625-3749.
Sherre Boothman, Straughn Hall, Wesley Seminary, 4500 Mass. Ave NW, Washington DC 20016.
Rev. John Hose, PO Box 4509, Whitesburg, GA 30185 (404) 834-2831.
Gil Gerald, 601 "Q" St. NW, Washington, DC 20001 (202) 387-6246.
Rev. Charles Larsen, c/o MCCR, 1919 Decatur St., Houston, TX 77007 (713) 861-9149.
Dr. James Tinney, Dept. of Journalism, Howard University, Washington DC 20059.

Historic Theories of the Atonement Diagrammed

<i>Formulator of Theory</i>	<i>Name of Theory</i>	<i>Nature of Sin</i>	<i>Nature of Man</i>	<i>Work of Christ</i>	<i>Place of Work</i>	<i>Nature of God Stressed</i>	<i>Nature of Jesus Stressed</i>
Abelard	Moral Renewal	Rebellion	Responsible	Changing man's attitude ----- Producing repentance	Cross	Love	Human Model or Exemplar
Anselm	Satisfaction or Penal Theory	Guilt	Responsible	Changing God's attitude ----- Offering forgiveness	Cross	Justice	Human Atoner
Aulen	Classic or <i>Christus Victor</i> Theory	Bondage	Helpless	Changing Satan's role ----- Bestowing salvation	Resurrection	Power	Divine Redeemer or Liberator

(from James Kallas, *A Layman's Introduction to Christian Thought*.
Philadelphia: The Westminster Press, 1969, p. 65.)

EASTERN CLERGY CONFERENCE:

TRANSPORTATION:

If you are flying into *Washington*:

There will be a *bus* from MCC Washington D.C. *leaving at 10:00 AM* on Wednesday, April 21st from the front of the church. Please try to get to the church *by 9:00 and 9:30 AM*.

From

Washington National Airport:

Take Subway to Metro Center (11th and "G" Street). The church is at 9th and "G" Street. (\$.60).

Dulles: Take airport limo to Capitol Hilton (\$7.50)

1. Call church for a ride, 232-6333 or 6445

2. Take taxi - \$2.00

3. Walk 1 block to subway - take Metro Center - walk to 9th and "G" Street

Baltimore/Washington Airport:

Take airport limo (\$7.00) to Capitol Hilton.

(same as above)

If you take the TRAIN:

Get subway to Metro Center and walk to church.

If you are DRIVING:

See enclosed map.

UFMCC Eastern Clergy Conference
Edgewater, Maryland
11:00 AM April 21 - 8:00 PM April 24

Return this form, postmarked no later than March 15, 1982. Registration must be prepaid. Make checks payable to UFMCC Clergy Conference and mail to: U.F.M.C.C., 5300 Santa Monica Blvd., Suite 304, Los Angeles, CA 90029. Each Clergy/Worship Coordinator participant should complete an individual registration form; only couples should register together.

NAME(S): _____

ADDRESS: _____

Yes, I (we) will be attending the Clergy Conference. I enclose the following:

Registration Fee: \$65 per person (U.S. funds drawn on U.S. Bank) includes all seminars, lodging and food.

If you need housing before or after Clergy Conference, please contact MCC Washington DC directly on or before March 15th.

I will arrive in Edgewater on April _____. I will leave _____

Instructions for air and ground travel and a map to Edgewater from the major access routes is included.

You may reproduce this form or add names as necessary.

TO: All Faith, Fellowship and Order representatives, each UFMCC study group, mission, or chartered church, all UFMCC clergy.

FROM: The Rev. Jennie Boyd Bull, chair of the Commission on Faith, Fellowship and Order

SUBJECT: Preliminary Resources for Fellowship-wide study of Basics of the Christian Faith

The following study is based on The Apostles' Creed, which the UFMCC Bylaws states is the basis of our faith. (The Nicene Creed may be used to supplement this study.) The study questions are presented in six parts. They may be used as part of a six-session Lenten Study Series, in a format of small group prayer and discussion, or adapted for a single workshop, as part of an ongoing Christian Education program in your church, or whatever best suits your needs. For each session, the following three questions should be considered:

1. What does scripture say?
2. What has the Church said historically?
3. What do I personally say/experience?

1. FAITH: "I believe in"
2. GOD OUR PARENT-CREATOR: "God the Father almighty, Maker of heaven and earth;"
3. JESUS CHRIST AND INCARNATION: "And in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary,"
4. JESUS CHRIST AND ATONEMENT: "suffered under Pontius Pilate, was crucified, dead and buried. He descended into hell. The third day he rose again from the dead. He ascended into heaven, and sitteth on the right hand of God the Father almighty. From thence he shall come to judge the quick and the dead."
5. GOD THE HOLY SPIRIT: "I believe in the Holy Ghost, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting."
6. "AMEN." Write your own personal creed and work together in your group to write a creed you all can claim, based on this study. How do you feel about any differences in your group, differences from the Apostle's Creed?

RATIONALE

The purpose of study is Fellowship-wide Christian Education in the basics of our faith. The questions explore the biblical basis of and relation to our faith, the historical context and development of our faith, and result in individual dialogue with scripture and tradition, leading to a personal claiming of faith and credal statement. The resources provided attempt to give ecumenical perspective and varied theological and historical perspectives. The Commission on Faith, Fellowship and Order will use input from use of this material in its deliberations about our UFMCC Statement of Faith, for consideration at General Conference 1983. Please forward all information to your district or extension area lay or clergy representative to FFO,

"If our creed is only a form, that may be our fault, not the creed's. You can bet on this - You don't really believe your creed until you want to say it standing at spiritual attention with the roll of drums in your ears, the light of love dazzling in your eyes, and all the music of a splendid world crashing out a prelude to its truth. If your creed is dull, it is dead, or you are dead, and either one or the other must be made alive again. Either you must change your creed, or your creed must change you."

-G.A. Studdert-Kennedy, I Believe

PRELIMINARY BIBLIOGRAPHY

Barth, Karl. Dogmatics in Outline (New York: Harper and Row, 1959). A classic. This German Evangelical theological based his systematic theology on the Apostles' Creed, and this 155-page paperback summarizes it, phrase-by-phrase of the Creed.

Fackre, Gabriel. The Christian Story. (Grand Rapids, Mich.: Eerdmans, 1978). This recent summary of various theological and Christological perspectives is written in inclusive language. Paperback.

Kelly, J.N.D. Early Christian Doctrines. Difficult, but thorough historical resource.

Lohse, Bernhard. A Short History of Christian Doctrine. (Philadelphia, PA: Fortress, 1966). Paperback. A chronological approach to credal developments, helpful appendixes. An excellent basic reference.

Norris, Richard. Christology (New York: Union Theological Seminary, 1980). A recent study of contemporary understandings of who Jesus is.

Pannenberg, Wolfhart. The Apostles' Creed in the Light of Today's Questions. (Philadelphia, PA: Westminster, 1972). This German Protestant theologian discusses the theology of each phrase of the creed, considering in particular modern questions of science, Judaism, faith.

Ricker, George M. The Faith Once Given: The Apostles' Creed Interpreted for Today (Philadelphia: Westminster, 1978). A simple, contemporary discussion, in 107 pages, paperback, useful for group discussion. Good bibliography. Episcopal author.

Thielicke, Helmut. *I Believe: The Christian's Creed* (Philadelphia: Fortress, 1968). Series of excellent sermons on each phrase of the creed, by a Swedish Evangelical theologian. Especially well written and good for group discussion.

World Council of Churches. *One Baptism, One Eucharist, and a Mutually Recognized Ministry*. Faith and Order Paper No. 73. (Geneva, Switzerland: WCC, 1975) This brief (62pp) ecumenical statement is excellent for group study and discussion, and skillfully uses scripture, and considers current church practice.

"Six Study Questions" Faith, Fellowship and Order Commission, 1976. In *Unity*. An essential, exciting starting point for any theological study in UFMCC. The original FFO work several years ago.

(If unavailable locally, these books may be ordered by telephone or mail from the Wesley Theological Seminary Bookstore, 4500 Massachusetts Ave. NW, Washington DC 20016. Phone (202) 363-2171.)

YMCA
CAMP LETTS



UFMCC WESTERN CLERGY CONFERENCE
Hollywood, California
January 26-29, 1982

Return this form, postmarked no later than December 15, 1981. Registration must be pre-paid. Make checks payable to UFMCC Clergy Conference and mail to: U.F.M.C.C., 5300 Santa Monica Blvd., Suite 304, Los Angeles, CA 90029. Each clergy/worship coordinator participant should complete an individual registration form; only couples should register together.

NAME(S): _____

ADDRESS: _____

Yes, I (we) will be attending the Clergy Conference. I enclose the following:

Registration fee: \$25.00 per person (U.S. Funds drawn on U.S. Bank)
includes all seminars (but not housing or food)

Total Amount Enclosed: \$ _____

We can provide housing before or after the Conference on a first come, first serve basis (you must request by December 15).

I am requesting housing for the following nights: _____

I am a smoker (); I am a non-smoker ().

I will arrive in Los Angeles on January _____. I will leave _____

There is airport limousine service to and from the Hollywood Roosevelt Hotel. (\$3.65 one-way), therefore we will not be providing any transportation; and excellent bus service in and around Hollywood.

The special seminar on "Ministry, Grief and Loss" is a marathon session beginning on Tuesday, January 26. We can only accommodate 25 people, on a first come, first serve basis. Please check here if you want to participate _____. We will notify you if there is room for you in the group.



5300 Santa Monica Boulevard, Suite 304, Los Angeles, California 90029 (213) 464-5100

DATE: 18 May '87

TO: MCC Boston

YOUR IMMEDIATE ATTENTION IS URGENTLY REQUESTED

Tithes to the Universal Fellowship are due on or before the 10th of the month for the month previous. As of the above date, we have not yet received your tithe for the month(s) of:

May '87 - April '87

Please send it promptly, along with our church report form. If your congregation has already sent its tithe, please disregard this notice. If there is a problem in our records, please contact our office. If you are having problems meeting your obligation, let us know, and also contact your District Coordinator. Thank you.

Sincerely,

Rev. Nancy Wilson

Rev. Elder Nancy Wilson, Clerk, Board of Elders

CC: District Coordinator: NORTH EAST District

CROSBY & WEAVER
CERTIFIED PUBLIC ACCOUNTANTS
8440 SANTA MONICA BOULEVARD, SUITE 2
LOS ANGELES, CALIFORNIA 90069
(213) 650-1147 (714) 320-5250

MARCH 29, 1982

UNIVERSAL FELLOWSHIP OF MCC
FINANCIAL REPORT
DECEMBER 31, 1981

THE ACCOMPANYING BALANCE SHEET OF UNIVERSAL FELLOWSHIP OF MCC AS OF DECEMBER 31, 1981 AND THE RELATED STATEMENT OF INCOME FOR THE THREE AND NINE MONTHS THEN ENDED HAVE BEEN COMPILED BY US.

A COMPILATION IS LIMITED TO PRESENTING IN THE FORM OF FINANCIAL STATEMENTS INFORMATION THAT IS THE REPRESENTATION OF MANAGEMENT. WE HAVE NOT AUDITED OR REVIEWED THE ACCOMPANYING FINANCIAL STATEMENTS AND, ACCORDINGLY, DO NOT EXPRESS AN OPINION OR ANY OTHER FORM OF ASSURANCE ON THEM. HOWEVER, WE DID BECOME AWARE OF A DEPARTURE FROM GENERALLY ACCEPTED ACCOUNTING PRINCIPLES THAT IS DESCRIBED IN THE FOLLOWING PARAGRAPH.

A STATEMENT OF CHANGES IN THE FINANCIAL POSITION FOR THE THREE AND NINE MONTHS HAS NOT BEEN PRESENTED. GENERALLY ACCEPTED ACCOUNTING PRINCIPLES REQUIRE THAT SUCH A STATEMENT BE PRESENTED WHEN FINANCIAL STATEMENTS PURPORT TO PRESENT FINANCIAL POSITION AND RESULTS OF OPERATIONS.

Crosby & Weaver
CROSBY & WEAVER,
CERTIFIED PUBLIC ACCOUNTANTS

UNIVERSAL FELLOWSHIP OF MCC

BALANCE SHEET
DECEMBER 31, 1981

ASSETS

CURRENT ASSETS

CASH	13,263.28
LOANS RECEIVABLE	988.51
ACCOUNTS RECEIVABLE	5,468.29
EMPLOYEE ADVANCES	442.52
INVENTORY	3,000.00

TOTAL CURRENT ASSETS

23,162.60

PROPERTY, PLANT AND EQUIPMENT

OFFICE EQUIPMENT	15,145.66
LEASEHOLD IMPROVEMENTS	4,060.35

TOTAL PROPERTY & EQUIPMENT

19,206.01

TOTAL ASSETS

\$ 42,368.61

UNIVERSAL FELLOWSHIP OF MCC

BALANCE SHEET
DECEMBER 31, 1981

LIABILITIES

CURRENT LIABILITIES

ACCOUNTS PAYABLE	12,874.67
PAYROLL TAXES PAYABLE	3,678.59
SALES TAX PAYABLE	60.50
LOANS PAYABLE - CONGREGATIONS	10,000.00

TOTAL CURRENT LIABILITIES

26,613.76

TOTAL LIABILITIES

26,613.76

BALANCING ACCOUNT

BALANCE BEGINNING OF YEAR	32,100.16
EXCESS REVENUE (EXPENDITURES)	(16,345.31)

BALANCE END OF PERIOD

15,754.85

TOTAL LIAB & BALANCING ACCT

\$ 42,368.61

UNIVERSAL FELLOWSHIP OF MCC

DETAILS TO BALANCE SHEET DECEMBER 31, 1981

CASH	
CASH ON HAND	50.00
CASH - GENERAL ACCOUNT	2,586.91
CASH - SPECIAL A ACC'T W C E	3,106.88
CASH - UFMCC INS ACCT	431.25
CASH - SAMARITAN THEOLOGICAL	1,530.76
CASH - UFMCC GEN CONFERENCE	(24.87)
CASH - WASH. DC OFFICE	177.27
CASH - CUBAN RELIEF ACCT #1	0.00
CASH - CUBAN RELIEF ACCT #2	0.00
CASH - MEDIA MINISTRY	45.79
CASH - SAVINGS NIGERIAN FUND	295.43
CASH - SAVINGS ACCOUNT	5,063.86

TOTAL

\$ 13,263.28

LOANS RECEIVABLE	
LOANS RECEIVABLE	588.51
ELDERS LOANS	400.00

TOTAL

\$ 988.51

ACCOUNTS RECEIVABLE	
ACCOUNTS RECEIVABLE CONG/CUST	4,460.50
RETURNED CKS	1,007.79
EXCHANGE ACCOUNT	0.00

TOTAL

\$ 5,468.29

PAYROLL TAXES PAYABLE	
FEDERAL INCOME TAX WITHHELD	3,095.65
STATE INCOME TAX WITHHELD	582.94

TOTAL

\$ 3,678.59

UNIVERSAL FELLOWSHIP OF
METROPOLITAN COMMUNITY CHURCHES
CONSOLIDATED STATEMENT OF INCOME
FOR THE THREE AND NINE MONTHS ENDED DECEMBER 31, 1981

	CURRENT PERIOD	%	YEAR TO DATE	
GENERAL REVENUE				
TITHES FROM CONGREGATIONS	\$ 61,944.24	63.1	\$ 213,556.89	
UNDESIGNATED CONTRIBUTIONS	14,713.07	15.0	33,896.11	
FOUNDERS DAY OFFERINGS	1,623.31	1.6	2,193.72	
INTEREST INCOME	212.78	.2	669.54	
TOTAL GENERAL REVENUE	78,493.40	79.9	250,316.26	
REVENUE PRODUCING ACTIVITIES				
SAMARITAN THEOLOGICAL INSTITUTE	12,110.16	12.3	42,564.23	
UNIVERSAL FELLOWSHIP PRESS	1,778.60	1.8	6,183.48	
CHURCH SERVICES	1,477.54	1.5	3,093.29	
TOTAL ACTIVITIES REVENUE	15,366.30	15.6	51,841.00	
SPECIFIC MINISTRIES CONTRIBUTIONS				
GOOD SAMARITAN PROJECT	-	-	28.58	
INNOVATIVE MINISTRIES	224.51	.2	570.06	
CLERGY, CREDENTIALS & CONCERNS	-	-	35.00	
WORLD CHURCH EXTENSION	1,761.20	1.8	24,053.59	4
GENERAL CONFERENCE	712.70	.8	31,309.28	5
MINISTERS' CONFERENCE	-	-	117.66	
CUBAN RELIEF PROJECT	80.90	.1	192,573.22	33
MEDIA MINISTRY	1,587.00	1.6	18,803.00	3
TOTAL DESIGNATED CONTRIBUTIONS	4,366.31	4.5	267,490.39	46
TOTAL REVENUE	98,226.01	100.0	569,647.65	100
LESS EXPENDITURES FOR COST OF:				
REVENUE PRODUCING ACTIVITIES	14,724.35	15.0	48,155.71	6
SPECIFIC MINISTRIES	21,504.61	21.9	303,179.73	53
SAMARITAN THEOLOGICAL INSTITUTE ALLOTMENT	6,585.81	6.7	14,628.56	2
TOTAL	42,814.77	43.6	365,964.00	64
REMAINDER AVAILABLE FOR GENERAL EXPENSES OF THE FELLOWSHIP	55,411.24	56.4	203,683.65	35
GENERAL AND ADMINISTRATIVE EXPENSES (SCHEDULE ATTACHED)	64,940.08	66.1	220,028.96	38
EXCESS OF REVENUES (EXPENDITURES)	\$ (9,528.84)	(9.7)	\$ (16,345.31)	(2)

CROSBY & WEAVER, CERTIFIED PUBLIC ACCOUNTANTS
SEE ACCOUNTANTS' COMPILATION REPORT (*) UNAUDITED

UNIVERSAL FELLOWSHIP OF MCC

INCOME STATEMENT DETAILS

FOR THE THREE AND NINE MONTHS ENDED DECEMBER 31, 1981

	CURRENT PERIOD	%	YEAR TO DATE	%
GENERAL				
STAFF SALARIES	30,316.45	33.0	97,951.14	17.6
AUTO ALLOWANCES	3,475.68	3.7	9,909.29	1.7
OTHER ALLOWANCE	538.44	0.5	1,598.85	0.2
PAYROLL TAXES	2,442.02	2.6	9,855.24	1.7
STAFF INSURANCE	2,083.78	2.2	5,994.21	1.0
OFFICE SUPPLIES	2,805.49	3.0	13,129.89	2.3
POSTAGE & SHIPPING	4,391.60	4.7	13,295.19	2.3
PRINTING & REPRODUCTION	2,379.12	2.5	8,770.31	1.5
RENTAL OF EQUIPMENT	1,893.78	2.0	5,465.13	0.9
RENTAL OF OFFICE SPACE	2,897.00	3.1	9,470.00	1.7
TELEPHONE	3,418.25	3.7	12,692.78	2.2
AIRFARE	4,955.54	5.4	18,533.41	3.3
PER DIEM	770.00	0.8	1,373.50	0.2
AUTO	0.00	0.0	231.00	0.0
ADVERTISING	10.00	0.0	145.32	0.0
DUES & SUBSCRIPTIONS	12.00	0.0	783.26	0.1
ENTERTAINMENT	0.00	0.0	35.00	0.0
PUBLIC RELATIONS	56.80	0.0	3,142.93	0.5
ACCOUNTING FEES	1,815.25	1.9	5,311.25	0.9
BAD DEBTS EXPENSES	0.00	0.0	30.32	0.0
GENERAL INSURANCE	263.13	0.2	450.33	0.0
INTEREST EXPENSES	0.00	0.0	629.74	0.1
LEGAL FEES	8.50	0.0	12.84	0.0
REPAIRS AND MAINTENANCE	0.00	0.0	362.65	0.0
STATE / LOCAL TAXES	0.00	0.0	447.83	0.0
NOT OTHERWISE CLASSIFIED	407.25	0.4	407.53	0.0
TOTAL	\$ 64,940.08	70.8	\$ 220,028.96	39.6

SPECIAL ONE SHOT SALE

The following books are available from the Fellowship Office on a FIRST COME FIRST SERVE basis.

LIST OF AVAILABLE BOOKS THROUGH UFMCC

QUANTITY	TITLE	AUTHOR	PRICE
5	Out of the Closets-Voices of Gay Liberation	Edited by Karla Jay & Allen Young	\$ 1.95
2	A Single Man	Cristopher Isherwood	1.95
1	He Touched Me	John Powell, S.J.	2.75
3	Lavender Culture	Edited by Karla Jay & Allen Young	2.50
1	Rubyfruit Jungle	Rita Mae Brown	2.75
7	Why Am I Afraid To Love?	John Powell, S.J.	2.75
5	Why Am I Afraid To Tell You Who I Am?	John Powell, S.J.	2.95
6	And God Bless Uncle Harry And His Roomate Jack	Christopher St. Mag.	2.95
3	The Cancer Journals	Audre Lorde	4.00
5	Working With Volunteer Leaders In The Church	Reginald M. McDonough	5.50
10	Familiar Faces Hidden Lives	Howard Brown M.D.	2.95
12	Call To Discipleship	Juan Carlos Ortiz w/ Jamie Buckingham	3.95
1	Maurice	E.M. Forster	4.95
5	When In Doubt, Hug 'Em (hardback)	Cecil B. Murphey	5.95
4	A Black Theology of Liberation	James H. Cone	4.50
16	Gyn/Ecology	Mary Daly	7.95
2	This Light Will Spread	Paul Mariah	4.95
7	The New Way of Jesus	Essays Presented to Howard Charles	7.95
4	Condition Five: The Black Woman's Issue	Edited by Lorraine Bethel & Barbara Smith	4.50
2	Memories Of Hadrian	Marguerite Yourcenar	9.95
1	Gaia's Guide 1982		8.50
23	A Disturbed Peace	Brian McNaught	4.95
4	The New Oxford Annotated Bible (Revised Standard Version)		16.95
1	Church Fights	Speed Leas & Paul Kittlaus	7.95
5	Getting Them Sober	Toby Rice Drews	2.95
6	Healing The Emotions	Dan G. Blazer II M.D.	3.25
6	Jonathan Loved David	Tom Horner	5.95
5	The Lesbian Community	Deborah Coleman Wolf	4.95
7	The Black Church: A Community Resource	Ed. by Dionne J. Jones & William H. Matthews	4.95
2	Peace Be With You	Cornelia Lehn	9.95
1	Eye To Eye: Portraits of Lesbians	Photographs by Jeb	8.95
9	I Don't Need To Know Your Name		
	To Be Your Friend	Conrad Weiser	4.50
3	Our Right To Love	Editor/ Ginny Vida	9.95
2	Church Finance Record System Manual	J.M. Crowe & Merrill D. Moore	5.50
4	Finance Record Books For Small Churches		4.00
9	Homosexual Oppression and Liberation	Dennis Altman	1.95
8	The New Laity	Ralph D. Bucy	7.95
	Gay Lifestyles (hardback)	Dr. Norman Pittenger	8.95
	Gay Lifestyles (softback)	Dr. Norman Pittenger	4.95
15	Take Off The Masks	Malcolm Boyd	7.95
1	The Prayer Of The Presence Of God	Dom Augustine Gullerand	1.95
1	Confessions Of A Workaholic	Wayne E. Oates	1.50
1	Men's Liberation	Jack Nichols	2.50
1	Stand Fast In Faith	Wallace E. Fisher	4.95
3	Disciple	Juan Carlos Ortiz	1.75
1	Prayers For Everyday Life Vol. 2	Rene Berthier, Jean Puyo, Paul Gilles Trebossen	1.95
1	The Meaning Of Success	Michel Quoist	2.95
2	Myth And Christian Belief	William J. Duggan	2.95
3	I Believe In Justice And Hope	Pedro Casaldaliga	5.95
2	The Young In One Anothers Arms (hardcover)	Jane Rule	6.95
6	Good News Bible		3.00
5	Holy Bible (King James Version, hardcover, black)		3.25
5	Holy Bible (King James Version, hardcover, red)		3.25

CREATIVE LEADERSHIP SERIES

1	Time Management	Speed B. Leas	4.95
5	The Small Town Church	Peter J. Surrey	4.95
5	Your Church Can Be Healthy	C. Peter Wagner	4.95
2	The Care And Feeding Of Volunteers	Douglas W. Johnson	4.95
7	Building An Effective Youth Ministry	Glenn E. Ludwig	4.95
1	Church Growth	Donald McGauran & George G. Hunter III	4.95
2	Beginning A New Pastorate	Robert G. Kemper	4.95
4	Leading Churches Through Change	Douglas Allan Walvath	4.95
	Human Rights Or Homophobia	Marcia Lee Geyer	1.50

RECORD ALBUMS

2	Lesbian Concentrate	7.50
6	The National March On Washington For Lesbian & Gay Rights	7.50

BUTTONS

The Priesthood Of All Believers .50

Please send me the following books:

[illegible]Sub Total

California Residents ADD 6% SALES TAX

Please add \$2.00 postage and handling

TOTAL _____

*If book(s) are sold when we receive your order, we will return your check.

Acceptance, empowerment, community - the liberating love of God in Jesus Christ is something that can be understood in any language! That's what Metropolitan Community Church is all about. The Universal Fellowship began reaching out to gay men and lesbians and all persons who had been alienated from that love and community.

World Church Extension in 1982 is on the threshold of an exciting future. Elder Jean White now works full time in our London Office - visiting Church Extension churches and new or potential extension areas, and is corresponding with hundreds of people the world over. Recently Rev. White reports new inquiries in Southeast Asia, Japan and Haiti.



Rev. Elder Jean White



Rev. Bjorn Marcussen

WESTERN EUROPE: Plans are now being made for an all-European MCC conference in 1982. Participating will be: our churches in the United Kingdom, the new groups in Edinburg and Copenhagen; and interested persons from Ireland, Sweden, Holland, Austria, Portugal, Germany, Belgium, France, Italy, Switzerland and perhaps Poland and Hungary. Many interested MCCers on the continent feel quite isolated, and this conference is an attempt to strengthen and encourage them. The Church Extension Committee in Europe meets regularly to oversee this development.

NIGERIA: Rev. Maduka reports recently that our churches in Imo State are still experiencing the benefits of Elders White and Arehart's visit to them in April 1981. The automobile we purchased has been a great help with the severe transportation problem. World Church Extension is working with Rev. Maduka to arrange for the training of a Nigerian MCC nurse or medical professional. An evangelistic team, with musicians, has begun to visit all seven of our churches. At present we send only \$150 per month for support for Rev. Maduka and our churches there.



Rev. Sylvanus Maduka



Rev. Jan Weymouth

SOUTHEAST ASIA AND THE PACIFIC ISLANDS: This newly created extension area also includes our church in Auckland, New Zealand. Rev. Jan Weymouth, from Australia, is the Church Extension Coordinator. At present, this area receives no subsidy from the Fellowship, per se. The new Worship Coordinator of Auckland is Lee Neighbors. Our other contacts in Southeast Asia include several interested persons and church groups in Burma, Indonesia and Malaysia. We know this is going to be an area of great development in the future in MCC. Now is the time to reach out!

HISPANIC AMERICAS: The Hispanic Americas Extension Area is alive and growing. The big news in recent months has been the new group in Mexico City - They now have over 30 people regularly involved. MCC Hispana is doing outreach into New Jersey, where there is great interest. Rev. Jose Mojica is paid a part time salary to oversee this important work as Church Extension Coordinator. This extension area is difficult to oversee because of the necessity of translating all UFMCC materials into Spanish materials, and because the extension area covers the entire North and South Hemispheres of the Americas. Please pray for the Hispanic Americas!



Rev. Jose Mojica

World Church Extension
Sunday February 14, 1982



"There are some things
you can understand in any language"

UNIVERSAL FELLOWSHIP OF METROPOLITAN
COMMUNITY CHURCHES
5300 Santa Monica Blvd., Suite 304
Los Angeles, CA 90029-9990

Church Extension work involves extensive travel, communication (by phone and mail); translation of materials; communication of the fundamentals of the gospel and the special ministry of UFMCC cross-culturally; and assistance in the work of organizing, P.R., and outreach through publications, media and personal sharing and caring. It is an enormous task - one of the most important in our Fellowship. We need you to help it happen.

THE UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES
5300 Santa Monica Blvd., Suite 304, Los Angeles, California 90029

MINISTERS' QUARTERLY REPORT FORM

Please print clearly — Please provide all the information requested below

NAME _____

This report covers the period ☐ Jan Feb Mar ☐ Apr May Jun ☐ Jul Aug Sept ☐ Oct Nov Dec in the year 19____

	MONTHS		
	1	2	3
SERVICES			
MCC services attended			
MCC services in which participated			
Times have preached			
Celebrated Holy Communion			
Funeral/memorial services			
Other			
Baptisms administered			
Holy Union/Matrimony services performed			
COUNSELING SESSIONS:			
Holy Union/Matrimony			
Religious/Pastoral			
Other			

	MONTHS		
	1	2	3
PASTORAL VISITATION			
Home			
Hospital/Nursing Home			
Prison/Jail			
Other			
CLASSES			
Membership			
Training (deacons, exhorters, etc.)			
Other			
Speaking/lecture engagements			
Preached or participated in non-MCC services			
Administrative meetings (Board mtgs., congregational, etc.)			

Bibliography

We are beginning to collect a bibliography to be circulated among the clergy. If you read any books in the past quarter that you've found particularly worthwhile (or particularly to be avoided), please indicate their titles and authors (comments you can make about them will also be helpful):

Activities

Have you or your congregation been involved in any community activities, conferences, or media coverage during the past three months? This news may be passed on to *In Unity* for publication. Please describe these events and attach photographs, newspaper articles, etc., if available.

(more space next page)

THE UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES
5300 Santa Monica Blvd., Suite 304, Los Angeles, California 90029

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Other			

	MONTHS		
	1	2	3
PASTORAL VISITATION			
Home			
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THE UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES
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	1	2	3
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	MONTHS		
	1	2	3
PASTORAL VISITATION			
Home			
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MINISTERS' QUARTERLY REPORT FORM

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MCC services in which participated			
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Celebrated Holy Communion			
Funeral/memorial services			
Other			
Baptisms administered			
Holy Union/Matrimony services performed			
COUNSELING SESSIONS:			
Holy Union/Matrimony			
Religious/Pastoral			
Other			

PASTORAL VISITATION	MONTHS		
	1	2	3
Home			
Hospital/Nursing Home			
Prison/Jail			
Other			
CLASSES			
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Please print clearly — Please provide all the information requested below

NAME _____

This report covers the period ☐ Jan Feb Mar ☐ Apr May Jun ☐ Jul Aug Sept ☐ Oct Nov Dec in the year 19____

	MONTHS		
	1	2	3
SERVICES			
MCC services attended			
MCC services in which participated			
Times have preached			
Celebrated Holy Communion			
Funeral/memorial services			
Other			
Baptisms administered			
Holy Union/Matrimony services performed			
COUNSELING SESSIONS:			
Holy Union/Matrimony			
Religious/Pastoral			
Other			

	MONTHS		
	1	2	3
PASTORAL VISITATION			
Home			
Hospital/Nursing Home			
Prison/Jail			
Other			
CLASSES			
Membership			
Training (deacons, exhorters, etc.)			
Other			
Speaking/lecture engagements			
Preached or participated in non-MCC services			
Administrative meetings (Board mtgs., congregational, etc.)			

Bibliography

We are beginning to collect a bibliography to be circulated among the clergy. If you read any books in the past quarter that you've found particularly worthwhile (or particularly to be avoided), please indicate their titles and authors (comments you can make about them will also be helpful):

Activities

Have you or your congregation been involved in any community activities, conferences, or media coverage during the past three months? This news may be passed on to *In Unity* for publication. Please describe these events and attach photographs, newspaper articles, etc., if available.

(more space next page)

THE UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES
5300 Santa Monica Blvd., Suite 304, Los Angeles, California 90029

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(more space next page)

101 East Valentine Street
Westbrook, Maine 04092
April 5, 1982

The Rev. Marge Ragona
MCC Boston
131 Cambridge Street
Boston, MA 02114

Dear Marge,

I'm writing to you in your capacity as clergy representative to FFO as well as pastor of the host church for May district conference. I am sure by now you have received the informational packet prepared by the Rev. Jennie Boyd Bull, chair of FFO.

In the packet, she suggests that all clergy and lay representatives should lead an STI extension course/workshop on basics of the Christian faith, designed around the Apostles' Creed, an idea I strongly oppose for many reasons, not the least of which is I don't know how we can, as Jennie writes, "hear each other across differing backgrounds" while we tie ourselves to formulas which are divisive.

However, I do feel we ought to have a forum for the people of the Northeast District to air our feelings about the workings of FFO, and this conference is the last time we will be together as a district before our working meeting in the late summer/early autumn.

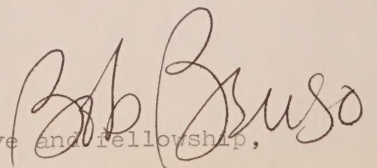
I'd like to know your feelings on the subject. If you feel it isn't a good idea, let me know. If you, too, want a time set aside for a gathering/discussion, as informal as possible, let me know when it can be worked into the schedule. I will not be attending the morning sessions of the conference on Saturday, due to a previous commitment. Any time other than that is fine. I'd suggest sometime late Saturday afternoon. Perhaps during dinner Saturday night, similar to how we discussed the district co-coordinator concept at dinner in New Haven in June, last year.

Let me know what's happening at your end and, if you attend the clergy conference in DC, let me know what happened at FFO, too.

I look forward to hearing from you.

Thanks.

In love and fellowship,

Bob Gruso

THE UNIVERSAL FELLOWSHIP
OF
METROPOLITAN COMMUNITY CHURCHES
DIRECTORY
OF
CONGREGATIONS AND CLERGY

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GENERAL OFFICES:

Universal Fellowship of Metropolitan Community Churches
5300 Santa Monica Blvd., Suite #304, Los Angeles, CA 90029
Phone: (213) 464-5100

WASHINGTON FIELD OFFICE:

Washington Field Office UFMCC
110 Maryland Ave. NE, No. 210, Washington, D.C., 20002
Phone: (202) 543-2260
Director: Mr. R. Adam DeBaugh

BOARD OF ELDERS:

Moderator:

Rev. Elder Troy D. Perry
5300 Santa Monica Blvd., Suite #304, Los Angeles, CA 90029
Phone: (213) 464-5100

Vice-Moderator:

Rev. Elder John H. Hose
2904 Concordia Ave., Tampa, FL 33609
Phone: (813) 839-5939

Treasurer:

Rev. Elder James E. Sandmire
5300 Santa Monica Blvd., Suite #304, Los Angeles, CA 90029
Phone: (213) 464-5100

Clerk:

Rev. Elder Carol S. Cureton
5300 Santa Monica Blvd., Suite #304, Los Angeles, CA 90029
Phone: (213) 464-5100

Rev. Elder Freda Smith
POB 5282, Sacramento, CA 95817
Phone: (916) 451-5552

Rev. Elder Charles Arehart
POB 9536, Denver, CO 80209
Phone: (303) 831-4787

Rev. Elder Nancy L. Wilson
45 E. Adams St., Detroit, MI 48226
Phone: (313) 963-1568

AUSTRALASIAN DISTRICT

District Coordinator:

Rev. Jan Weymouth, 62 West Toorak Road, South Yarra, VICT. 3141, Australia
Phone: (03) 26-4254

NEW SOUTH WALES

MCC Sydney. . .Chartered (7-6-75)
POB A105, Sydney, N.S.W. 2000, Australia
Phone: (02) 233-3940
Pastor: Rev. Clifford Connors
Meets at: Village Church, Paddington; 7:30 PM Sundays

QUEENSLAND

MCC Brisbane. . .Mission
POB 317, Fortitude Valley, Brisbane, QLD 4006, Australia
Phone: (07) 378-5087
Lay Worship Coordinators
Meets at: 10 Hampson St., Kelvin Grove: 7:30 PM Sundays

SOUTH AUSTRALIA

MCC Adelaide. . .Mission
GPO Box 1006, Adelaide, SA 5001, Australia
Phone: (08) 223-3276
Interim Pastor: Rev. Renee Hein
Meets at: 110 Flinders St.; 7:00 PM Sundays

VICTORIA

MCC Melbourne. . .Chartered (12-14-75)
62 West Toorak Road, South Yarra, VICT. 3141, Australia
Phone: (03) 26-4254
* Pastor: Rev. Karen Linstrom
* Minister(s) on Staff: Rev. Jan Weymouth
Meets at: Same; 8:00 PM Sundays

WESTERN AUSTRALIA

MCC Perth. . .Study Group
POB 159, Mt. Lawley, W.A. 6050, Australia
Phone: (09) 328-3097
Lay Worship Coordinator
Meets at: 582 Beaufort St.; 7:00 PM Sundays

NEW ZEALAND

MCC Auckland. . .Study Group
68 Cameron St., Onehunga, Auckland 6, New Zealand
Phone: 668-018
Lay Worship Coordinator
Meets at: St. Matthews Anglican Church, Hobson & Wellesley Sts.;
8:15 PM Sundays

WORLD CHURCH EXTENSION AREAS

NIGERIA

MCC Zaria. . .Chartered (8-11-76)
POB 266, Zaria, Nigeria
Phone: None
Pastor: Position not currently filled.
Meets at: 38 Prince Road; 9:00 AM Sundays

MCC Okigwe. . .Study Group
c/o The Rev. Sylvanus Maduka
Ezinachi, Okigwe, Imo State, Nigeria
Worship Coordinator: Rev. Sylvanus Maduka

SOUTH AFRICA

Information confidential - Direct communications to the Rev. Joan Wakeford,
*c/o UFMCC, 5300 Santa Monica Blvd., Suite #304, Los Angeles, CA 90029

CANADIAN DISTRICT

District Coordinator:

Rev. David Gunton, POB 1312, Edmonton, Alberta, T5J 2M8, Canada
* Phone: (403) 432-9204

ALBERTA

MCC of Calgary. . .Mission
POB 6945, Station D, Calgary, Alberta, T2P 2G2, Canada
Phone: (403) 266-1806
Pastor: Rev. Lloyd Greenway
* Meets at: 815 7th St. SW; 11:30 AM Sundays

MCC Edmonton. . .Mission
POB 1312, Edmonton, Alberta, T5J 2M8, Canada
* Phone: (403) 432-9204
Pastor: Rev. David Gunton
* Meets at: 12530 110th. Ave; 7:30 PM Sundays

BRITISH COLUMBIA

MCC Vancouver. . .Chartered (5-19-78)
POB 5178, Vancouver, B.C., V6B 4B2, Canada
Phone: (604) 669-8251
Co-Pastor(s): Rev. Robert S. Wolfe, Rev. Lawrence C. Gauer
Meets at: 1605 Twelfth Ave.; 11:00 AM/8:00 PM Sundays

ONTARIO

MCC Ottawa. . .Chartered (4-17-77)
POB 868, Station B, Ottawa, ONT, K1P 5P9, Canada
* Phone: (613) 235-3438
Pastor: Rev. Phillip J. Speranza
Minister(s) on Staff: Rev. Raymond Rogers
Meets at: 91 1/2 4th. Ave.; 7:00 PM Sundays

MCC Toronto. . .Chartered (3-9-74)
29 Granby St., Toronto, ONT, M5B 1H8, Canada
Phone: (416) 364-9799
Pastor: Rev. Brent Hawkes
Meets at: 175 St. Clair Ave. W; 7:30 PM Sundays

QUEBEC

L'eglise Emmanuel Communautaire Metropolitaine, Montreal
Currently inactive, refer correspondence to District Coordinator.

UNITED KINGDOM AND WEST EUROPEAN DISTRICT

ENGLAND

Church Extension Officer:

Rev. Jose von Buhler, POB 11, Fleet (Aldershot), Hants GU13 8JS, England
Phone: Fleet (Hants) 21406

- MCC Birmingham. . .Study Group
- * 60 Grove Ave., Mosley, Birmingham, B13 9RY, England
Phone: (021) 449-8312
Worship Coordinator: Rev. Jo McVay-Abbott
 - * Meets at: Gay Community Centre, 9/10 Bordesley St.; 7:00 PM Sundays

MCC London. . .Chartered (10-2-73)
79 Glennie Road, West Norwood, London SE27 OLX, England
Phone: (01) 761-0248 or (01) 898-4290
Pastor: Rev. Jean Anne White
Meets at: Pimlico Neighbourhood Aid Centre, Longmore St. SW1; 7:00 PM Sundays

MCC Thames Valley. . .Study Group
POB 11, Fleet (Aldershot), Hants, GU13 8JS, England
Phone: Fleet (Hants) 21406
Pastor: Rev. Arthur Ramirez, Jr.
Minister(s) on Staff: Rev. Jose von Buhler
Meets at: 11, Harlech Ave., Caversham Park Village, Reading, Berkshire;
5:00 PM Sundays

NORTHEAST DISTRICT

(Connecticut, Maine, Massachusetts, New Hampshire, New York,
Rhode Island, Vermont)

District Coordinator:

Rev. Edward T. Hougen, 131 Cambridge St., Boston, MA 02114
Phone: (617) 523-7664

Assistant District Coordinator:

Rev. Shelley Hamilton, 2 Wellington St., Worcester, MA 01610
Phone: (617) 753-8360

MID-ATLANTIC DISTRICT

(Delaware, District of Columbia, Maryland, New Jersey, Virginia, West Virginia,
Pennsylvania)

District Coordinator:

- * Rev. Frank W. Scott, POB 13135, Richmond, VA 23225
- * Phone: (804) 233-3430

SOUTH ATLANTIC DISTRICT

(Northern Georgia, South Carolina, Tennessee, North Carolina, Northern
Alabama, Northern Mississippi)

District Coordinator:

Rev. Thomas Bigelow, 800 N. Highland Avenue NE, Atlanta, GA 30306
Phone: (404) 872-2246

Assistant District Coordinator:

Rev. Charlene Taylor, POB 4943, Memphis TN 38104

Phone: (901) 725-7609

SOUTHEAST DISTRICT

(Southern Alabama, Florida, Southern Mississippi, Southern Georgia)

District Coordinator:

Rev. Joseph H. Gilbert, 401 Washington Ave., Miami Beach, FL 33139

* Phone: (305) 672-9207

Assistant District Coordinator:

Rev. Arthur L. Fleschner, 2904 Concordia Ave., Tampa, FL 33609

Phone: (813) 839-5939

GREAT LAKES DISTRICT

(Illinois, Indiana, Kentucky, Michigan, Ohio, Wisconsin)

District Coordinator:

Rev. Angie Umbertino, POB 563, Akron, OH 44309

Phone: (216) 253-8388

Assistant District Coordinator:

* Rev. Ted Richmond, POB 2003, Ann Arbor, MI 48106

* Phone:

MID-CENTRAL DISTRICT

(Colorado, Iowa, Kansas, Minnesota, Missouri, Montana, Nebraska, North Dakota, South Dakota, Wyoming - minus Joplin, MO)

District Coordinator:

Rev. Joan G. Johnson, 2830 Cedar Ave. South, #A, Minneapolis, MN 55407

Phone: (612) 729-7448

Assistant District Coordinator:

Rev. Robert Darst, POB 3173, Omaha, NE 68103

Phone: (402) 345-2563

SOUTH CENTRAL DISTRICT

(Arkansas, Louisiana, Oklahoma, Texas - plus Joplin, MO)

District Coordinator:

Rev. Judy Davenport, POB 95148, Oklahoma City, OK 73143

Phone: (405) 235-1135

Assistant District Coordinator:

Rev. Donald Eastman, 2701 Reagan Street, Dallas, TX 75219

Phone: (214) 526-6221

NORTHWEST DISTRICT

(Alaska, Northern California, Northern Nevada, Hawaii, Idaho, Oregon, Utah, Washington)

District Coordinator:

- * Rev. Austin Amerine, NE 24th & Broadway, Portland, OR 97232
Phone: (503) 281-8868

Assistant District Coordinator:

- * Rev. Claudia Vierra, 3159 Brookdale Ave., Oakland, CA 94602
Phone: (415) 533-4848

SOUTHWEST DISTRICT

(Arizona, Southern California, Southern Nevada, New Mexico)

District Coordinator:

Rev. L. Robert Arthur, 5300 Santa Monica Blvd., #304, Los Angeles, CA 90029
Phone: (213) 464-5100

Assistant District Coordinators:

Mr. Joe Sombrio, 1731 E. Griswold, Phoenix, AZ 85020
Mr. Charlie Nunez, 2045 Sunset, Morro Bay, CA 93442

ALABAMA

MCC Birmingham. . .Study Group
POB 8069, Birmingham, AL 35218
Phone: (205) 785-5689
Lay Worship Coordinator
Meets at: 2418 Ave. D (Rear); 4:00 PM Sundays

ALASKA

MCC Anchorage. . .Chartered (7-29-75)
POB 3-091, Anchorage, AK 99501
Phone: (907) 272-1715
Pastor: Rev. Gary L. Wilson
Meets at: 602 W. 10th Ave.; 2:00 PM Sundays

ARIZONA

Casa de Cristo MCC. . .Chartered (7-19-71)
POB 10718, Phoenix, AZ 85064
Phone: (602) 273-7000
Pastor: Rev. Fred Pattison
Meets at: 4035 E. McDowell; 11:00 AM Sundays

- * Truth Chapel MCC. . .Mission
POB 27628, Tucson, AZ 85726
Phone: (602) 748-8699
Pastor: Rev. H. Buff Fisher
- * Meets at: 7635 E. 42nd St.; 10:45 AM/7:30 PM Sundays

ARKANSAS

- * MCC of the Ozarks. . .Listing Deleted

CALIFORNIA

- * MCC Anaheim, New Covenant Church. . .Study Group
- * 1311 Marcia Dr., La Habra, CA 90631
Phone: (213) 691-8298
Worship Coordinator: Rev. Bonnie Daniel
Meets at: 1120 W. Santa Ana St., Anaheim; 6:30 PM Sundays

MCC Fresno. . .Study Group
POB 12203, Fresno, CA 93776
Phone: (209) 485-4879
Worship Coordinator: Rev. Steven Quesnel
Meets at: 4144 N. Millbrook; 5:00 PM Sundays

MCC Long Beach. . .Chartered (3-12-72)
785 Junipero Ave, Long Beach, CA 90804
Phone: (213) 434-1944
Pastor: Rev. Robert J. Cunningham
Minister(s) on Staff: Rev. Louis Loynes
Meets at: Same; 11:00 AM Sundays

MCC Los Angeles. . .Chartered (10-6-68)
1050 South Hill Street, Los Angeles, CA 90015
Phone: (213) 748-0121
Pastor: Rev. Jeri Ann Harvey
Minister(s) on Staff: Rev. Willie L. Smith, Rev. June Norris,
Rev. Paul Van Hecke, Rev. Virgil Hendershot
Meets at: Same; 10:40 AM/7:30 PM Sundays

MCC Monterey. . .Study Group
* Refer correspondence to District Coordinator, Rev. Austin Amerine

MCC in the Valley. . .Chartered (3-25-73)
5730 Cahuenga Blvd., North Hollywood, CA 91601
Phone: (213) 762-1133
Pastor: Rev. Randall L. Cypherd
Meets at: Same; 11:00 AM/7:30 PM Sundays

* MCC East Bay. . .Chartered (6-6-71)
3159 Brookdale Ave., Oakland, CA 94602
Phone: (415) 533-4848
Pastor: Rev. Claudia Vierra
* Meets at: 4986 Fairfax Ave.; 7:30 PM Sundays

MCC Oceanside. . .Chartered (3-23-75)
POB 118, Oceanside, CA 92054
Phone: (714) 746-5660
Pastor: Rev. Howard V. Williams
Meets at: 301 1/2 Mission; 11:00 AM Sundays

MCC of the Desert. . .Study Group
POB 920, Cathedral City, CA 92234
* Phone: (714) 685-7904
Worship Coordinator: Rev. Deborah Gendron
Meets at: 300 S. Palm Canyon Road, Palm Springs, CA; 7:00 PM Sundays

MCC for the Pomona Valley. . .Chartered (3-27-77)
POB 1118, Pomona, CA 91769
Phone: (714) 623-9958
Pastor: Rev. Frank D. Crouch, Jr.
* Meets at: 233 Pomona Mall East; 11:00 AM Sundays

MCC Sacramento. . .Chartered (9-3-71)
POB 5282, Sacramento, CA 95817
Phone: (916) 451-5552
Pastor: Rev. Elder Freda Smith
Minister(s) on Staff: Rev. Sherman W. (Bill) Dearth, Rev. Sandra McMillan,
Rev. Jane Taylor-Phykitt
Meets at: 2741 34th St., 11:00 AM/7:15 PM Sundays

Trinity MCC. . .Chartered(7-16-72)
699 Rialto Ave., San Bernardino, CA 92410
Phone: (714) 824-1337

* Worship Coordinator: Rev. J.E. Paul Breton
Meets at: Same; 11:00 AM Sundays

MCC San Diego. . .Chartered (6-6-70)
POB 33291, San Diego, CA 92103
Phone: (714) 239-3723
Pastor: Rev. David S. Farrell
Minister(s) on Staff: Rev. Walter Collins, Rev. Dennis Chappell
Meets at: 1355 Fern St.; 10:45 AM/7:30 PM Sundays

MCC San Francisco. . .Chartered (4-26-70)
1076 Guerrero St., San Francisco, CA 94110
Phone: (415) 285-0392
Pastor: Rev. Charles W. Larsen
Minister(s) on Staff: Rev. Michael England, Rev. Louis deSpain,
Rev. Marshall Williams
Meets at: 23rd & Capp Sts.; 1:00 PM/7:15 PM Sundays

MCC San Jose. . .Chartered (3-1-72)
POB 2288, San Jose, CA 95109
Phone: (408) 294-2310

* Interim Pastor: Rev. Sky Anderson
* Minister(s) on Staff: Rev. Stanley Roberts, Rev. Bruce Hill,
Rev. Thomas Stone
Meets at: 160 N. Third St.; 7:30 PM Sundays

MCC San Luis Obispo. . .Mission
POB 1706, San Luis Obispo, CA 93406
Phone: (805) 544-8210

* Pastor: Rev. Tere Ann Roderick
Meets at: 2115 Broad St. #A; 11:00 AM/7:30 PM Sundays

Christ Chapel MCC. . .Chartered (4-10-71)
723 N. Bush St., Santa Ana, CA 92701
Phone: (714) 835-0722
Pastor: Rev. Rodger Harrison
Minister(s) on Staff: Rev. Richard Ploen
Meets at: Same; 11:00 AM/7:00 PM Sundays

MCC West Bay. . .Chartered (2-25-73)
POB 24591, Los Angeles, CA 90024
Phone: (213) 826-6220
Pastor: Rev. Jim N. Dykes
Minister(s) on Staff: Rev. Bern David
Meets at: 1260 18th St., Santa Monica; 6:30 PM Sundays

MCC Stockton. . .Mission
POB 4251, Stockton, CA 95204
* Phone: (209) 951-8785
Pastor: Rev. David Gillentine
Meets at: 2737 Pacific Ave.; 7:00 PM Sundays

MCC Ventura. . .Mission
POB A-0, Ventura, CA 93001
Phone: (805) 644-8701
Pastor: Rev. Richard Mickley
Meets at: 4949 Foothill Road; 6:30 PM Sundays

* All Saints MCC. . .Chartered (11-15-78)
* 7904 Santa Monica Blvd. #214, West Hollywood, CA 90046
* Phone: (213) 650-6806
Pastor: Rev. Elder James Sandmire
Minister(s) on Staff: Rev. Lucia Chappelle
Meets at: Same; 11:00 AM/7:30 PM Sundays

COLORADO

MCC Boulder. . .Mission
1520 Euclid Ave., Boulder, CO 80302
Phone: (303) 443-3680
Pastor: Rev. Jo Anne Monti
Meets at: Same; 5:00 PM Sundays

MCC of the Rockies. . .Chartered (5-26-74)
POB 9536, Denver, CO 80209
Phone: (303) 831-4787
Pastor: Rev. Elder Charlie Arehart
Minister(s) on Staff: Rev. Dusty Pruitt
Meets at: 1400 Lafayette; 10:45 AM/7:00 PM Sundays

CONNECTICUT

MCC Hartford. . .Chartered (6-1-75)
POB 514, Hartford, CT 06101
Phone: (203) 522-5575
Lay Worship Coordinator
Meets at: 11 Amity St.; 7:30 PM Sundays

DISTRICT OF COLUMBIA

MCC Washington. . .Chartered (5-11-71)
945 "G" St., NW, Washington D.C. 20001
Phone: (202) 232-6333
Pastor: Rev. Larry J. Uhrig
Minister(s) on Staff: Rev. A. Frank Murr
Meets at: Same; 3:00 PM Sundays

FLORIDA

MCC Ft. Lauderdale. . .Chartered (6-18-72)
1127 SW 2nd Court, Ft. Lauderdale, FL 33312
Phone: (305) 462-2004
Pastor: Rev. John W. Gill
Meets at: Same; 11:00 AM/8:00 PM Sundays

MCC of the Palms. . .Study Group
POB 2107, Ft. Myers, FL 33902
Phone: (813) 332-2912
Worship Coordinator: Rev. George L. Covington
Meets at: 1520 Jackson St.; 11:30 AM Sundays

MCC Jacksonville. . .Chartered (4-15-74)
POB 291, Jacksonville, FL 32201
Phone: (904) 354-1318
Pastor: Rev. Lee J. Carlton
Minister(s) on Staff: Rev. David Carden
Meets at: 729 Laura St.; 7:30 PM Sundays

Christ MCC. . .Chartered (10-1-70)
POB 370963, Miami, FL 33137
Phone: (305) 633-5733
Pastor: Rev. Arthur Green
* Meets at: 2175 NW 26th; 7:00 PM Sundays

Emmaus MCC. . .Study Group
401 Washington Ave., Miami Beach, FL 33139
Phone: (305) 672-9207
Worship Coordinator: Rev. Joseph Gilbert
Minister(s) on Staff: Rev. Donna Vinson
Meets at: Same; 10:30 AM Sundays

MCC Pensacola. . .Mission
POB 8087, Pensacola, FL 32505
Phone: (904) 476-2059
Lay Worship Coordinator
Meets at: 904 E. Scott St.; 6:00 PM Sundays

King of Peace MCC. . .Chartered (3-9-76)
POB 7844, St. Petersburg, FL 33734
Phone: (813) 525-4946
Co-Interim Pastors: Rev. Susan Kliebenstein, Rev. Ruth (Rickie) Richards
Meets at: 5615 66th St. N., Pinellas Park; 7:30 PM Sundays

* MCC Sarasota. . .Chartered (8-1-77)
636 S. Washington Blvd, Sarasota, FL 33577
Phone: (813) 366-5838
Pastor: Rev. F. Randall Hill
* Meets at: Same; 11:00 AM/7:30 PM Sundays

MCC Tallahassee. . .Study Group
POB 12548, Tallahassee, FL 32308
Phone: (904) 575-8727
Lay Worship Coordinator
Meets at: 313 N. Monroe St., #209; 11:00 AM Sundays

MCC Tampa. . .Chartered (8-6-71)
2904 Concordia Ave., Tampa, FL 33609
Phone: (813) 839-5939
Pastor: Rev. Elder John H. Hose
Minister(s) on Staff: Rev. E. Paul McCreary, Rev. Jean Marie Bush
Meets at: Same; 11:00 AM/7:30 PM Sundays

GEORGIA

MCC Atlanta. . .Chartered (4-16-72)
800 N. Highland Ave., NE, Atlanta, GA 30306
Phone: (404) 872-2246
Pastor: Rev. Thomas Bigelow
Minister(s) on Staff: Rev. Louise Leopold
* Meets at: Same; 2:00 PM/7:00 PM Sundays

HAWAII

MCC Hawaii. . .Chartered (5-30-71)
1186 Fort St. Mall, Rm. 211, Honolulu, HI 96813
Phone: (808) 537-9478
Pastor: Rev. Paul Peachey
Meets at: 2500 Pali Highway; 7:30 PM Sundays

IDAHO

MCC at Boise. . .Study Group
* POB 6667, Boise, ID 83707
* Phone: (208) 375-5151
Worship Coordinator: Rev. Kenneth Storer
* Meets at: 1313 N. Liberty St.; 11:00 AM/7:00 PM Sundays

ILLINOIS

Good Shepherd Parish MCC. . .Chartered (10-17-70)
POB 2392, Chicago, IL 60690
Phone: (312) 922-5822
Pastor: Rev. F. Jay Deacon
Meets at: 615 W. Wellington Ave.; 7:00 PM Sundays

MCC Illiamo. . .Mission
935 South 8th St., Quincy, IL 62301
Phone: (217) 224-2800
Lay Worship Coordinator
Meets at: 802 Maine; 7:30 PM Sundays

INDIANA

Open Door Chapel MCC. . .Mission
* POB 7552, Fort Wayne, IN 46807
Phone: None at this time.
Lay Worship Coordinator
Meets at: 2802 S. Lafayette; 7:00 PM Sundays

MCC Indianapolis. . .Chartered (3-8-74)
POB 361, Indianapolis, IN 46206
Phone: (317) 632-6224
Pastor: Rev. George S. McDermott
Meets at: 40 N. Belmont Ave.; Noon/7:30 PM Sundays

IOWA

The Church of New Hope MCC. . .Study Group
POB 34, Waterloo, IA 50704
* Phone: (319) 233-4091
Lay Worship Coordinator
Meets at: 1346 W. Airline Highway; 1:00 PM Sundays

Holy Spirit MCC. . .Chartered (10-19-75)
POB 4546, Des Moines, IA 50306
Phone: (515) 287-5510
Pastor: Rev. Alice Jones
Meets at: Bell & Casady; 7:00 PM Sundays

KANSAS

MCC Wichita. . .Chartered (9-12-76)
POB 2639, Wichita, KS 67201
Phone: (316) 267-1852
Pastor: Rev. Robert W. Twar
Meets at: 907 S. St. Francis; 7:00 PM Sundays

KENTUCKY

MCC Louisville. . .Mission
POB 8071, Louisville, KY 40208
Phone: (502) 636-1690
Co-Pastors: Rev. Anne Keast, Rev. Sandra Taylor
Meets at: Fourth & York Sts.; 7:00 PM Sundays

LOUISIANA

MCC New Orleans. . .Chartered (3-30-75)
1744 N. Rampart St., New Orleans, LA 70116
Phone: (504) 945-5476
Pastor: Rev. Ronald T. Pannell
Minister(s) on Staff: Rev. Mary Morris
Meets at: Same; 7:30 PM Sundays

MARYLAND

MCC Baltimore. . .Chartered (5-11-75)
POB 1145, Baltimore, MD 21203
Phone: (301) 366-1415
Pastor: Rev. Stan Harris
Minister(s) on Staff: Rev. Delores Berry, Rev. David Kromer
Meets at: 2233 St. Paul St.; 7:00 PM Sundays

MASSACHUSETTS

MCC Boston. . .Chartered (2-4-72)
131 Cambridge St., Boston, MA 02114
Phone: (617) 523-7664
Pastor: Rev. Edward T. Hougen
Minister(s) on Staff: Rev. Ann Montague
Meets at: Same; 7:00 PM Sundays

MCC Worcester. . .Mission
2 Wellington St., Worcester, MA 01610
Phone: (617) 753-8360
Pastor: Rev. Shelley Hamilton
* Meets at: Same; 7:00 PM Sundays

MICHIGAN

- * MCC Ann Arbor. . .Study Group
POB 2003, Ann Arbor, MI 48106
Worship Coordinator: Rev. Ted Richmond

MCC Detroit. . .Chartered (8-20-72)
45 E. Adams St., Detroit, MI 48226
Phone: (313) 963-1568
Pastor: Rev. Elder Nancy Wilson
Meets at: 23 E. Adams St.; 6:45 PM Sundays

MINNESOTA

MCC Minneapolis. . .Chartered (7-25-76)
2830 Cedar Ave., S., Suite A, Minneapolis, MN 55407
Phone: (612) 729-7448
Pastor: Rev. Joan G. Johnson
Meets at: 44th & York Ave. S.; 2:00 PM Sundays

MCC St. Paul. . .Mission
POB 17253, St. Paul, MN 55117
Phone: (612) 489-0702
Pastor: Rev. Brenda J. Cisneros-Hunt
Meets at: 295 Summit Ave.; 7:00 PM Sundays

MISSOURI

- MCC Joplin. . .Study Group
POB 1494, Joplin, MO 64801
Phone: (417) 781-9494
Lay Worship Coordinator
Meets at: Write for details
- * MCC of Greater Kansas City. . .Chartered (8-27-73)
POB 10087, Kansas City, MO 64111
Phone: (816) 921-5754
Pastor: Rev. James A. Glycer
Minister(s) on Staff: Rev. Rob Shivers
Meets at: 4000 Harrison; 2:00 PM/8:00 PM Sundays
- MCC of Greater St. Louis. . .Chartered (4-21-74)
5108 Waterman Ave., St. Louis, MO 63108
Phone: (314) 361-7284
- * Pastor: Rev. Roy Birchard
Meets at: Same; 11:00 AM Sundays

NEBRASKA

MCC Omaha. . .Chartered (1-27-74)
POB 3173, Omaha, NE 68103
Phone: (402) 345-2563
Pastor: Rev. Robert C. Darst
Minister(s) on Staff: Rev. Candace A. Naisbitt
Meets at: 803 N. 20th St.; 10:30 AM/6:30 PM Sundays

NEW JERSEY

MCC Atlantic City. . .Study Group
c/o Rev. Don Borbe, MCC Philadelphia, PA

MCC of Christ the Liberator. . .Study Group
POB 312, New Egypt, NJ 08533
Phone: (609) 758-7759
Worship Coordinator: Rev. Nancy Lila Radclyffe
Meets at: Princeton Unitarian
Cherry Hill Road, Rt. 206, Princeton; 1:30 PM Sundays

NEW MEXICO

MCC Albuquerque. . .Mission
POB 26554, Albuquerque, NM 87125
Phone: (505) 268-2937
Lay Worship Coordinator
Meets at: 815 Girard NE; 6:00 PM Sundays

NEW YORK

* Alpha & Omega MCC. . .Chartered (10-29-78)
50 Monroe Place, Brooklyn Heights, NY 11201
Phone: (212) 834-9186
Pastor: Rev. Dee Jackson
Meets at: Same; 2:00 PM Sundays

MCC Hispana. . .Mission
POB 357, New York, NY 10014
Phone: (212) 221-1238
Pastor: Rev. Jose Mojica
Meets at: 61 Gramercy Park N.; 7:30 PM Sundays

MCC New York. . .Chartered (4-23-72)
675 Hudson St. #3N, New York, NY 10014
Phone: (212) 242-1212

* Pastor:
Minister(s) on Staff: Rev. Karen Ziegler
Meets at: 201 W. 13th St.; 7:00 PM Sundays

MCC Syracuse. . .Study Group
116 Fairfield Ave., Syracuse, NY 13207
Phone: (315) 478-5225
Worship Coordinator: Rev. Bob Freeman-Jones
Meets at: 819 Madison St.; 7:00 PM Sundays

NORTH CAROLINA

St. John's MCC. . .Study Group
POB 26605, Raleigh, NC 27611
Phone: (919) 832-1582
Worship Coordinator: Rev. Willie J. White
Meets at: Dixie Trail & Wade Ave.; 3:00 PM Sundays

OHIO

MCC Akron. . .Chartered (1-24-76)
POB 563, Akron, OH 44309
Phone: (216) 836-3930
Co-Pastors: Rev. Angeline Umbertino, Rev. Karen Wheeler
Meets at: 3300 Morewood Dr., Fairlawn; 2:00 PM Sundays

* MCC Cincinnati. . .Chartered (3-8-74)
POB 39235, Cincinnati, OH 45239
Phone: (513) 241-8216
Pastor: Rev. Howard Gaass
Meets at: 65 E. Hollister; 7:00 PM Sundays

MCC Columbus. . .Study Group
POB 10009, Columbus, OH 43201
Phone: (614) 294-3026
Worship Coordinator: Rev. Arthur Skipper
Meets at: 12th & Indianola; 2:00 PM Sundays

OKLAHOMA

Christ the King MCC. . .Chartered (6-11-72)
POB 95148, Oklahoma City, OK 73143
Phone: (405) 235-1135
Pastor: Rev. Judy K. Davenport
Minister(s) on Staff: Rev. James C. Harris
Meets at: 401 SE 22nd St.; 11:00 AM/7:30 PM Sundays

MCC Tulsa. . .Chartered (11-1-76)
POB 4187, Tulsa, OK 74104
Phone: (918) 587-0283
Pastor: Rev. Ronald D. Burcham
Meets at: 3616 E. Admiral Place; 11:00 AM/7:30 PM Sundays

OREGON

MCC of the Willamette Valley. . .Mission
POB 3076, Eugene, OR 97403
Phone: (503) 484-9286
* Pastor: Rev. David Pelletier
* Meets at: 1236 Kincaid St.; 5:15 PM Sundays

MCC Portland. . .Chartered (1-9-77)
NE 24th & Broadway, Portland, OR 97232
Phone: (503) 281-8868
Pastor: Rev. A. Austin Amerine
Minister(s) on Staff: Rev. Arlene J. Ackerman
Meets at: Same; 6:00 PM Sundays

PENNSYLVANIA

MCC Philadelphia. . .Chartered (7-30-72)
POB 8174, Philadelphia, PA 19101
Phone: (215) 763-5069
Pastor: Rev. Donald Borbe
Meets at: 2125 Chestnut; 8:00 PM Sundays

MCC Pittsburgh. . .Chartered (2-20-77)
POB 9045, Pittsburgh, PA 15224
Phone: (412) 681-5058

* Pastor: Rev. Joseph Houle
Meets at: 4401 Fifth Ave.; 7:30 PM Sundays

MCC State College - PSU. . .Study Group
106 Eisenhower Chapel, University Park, PA 16802
Phone: (814) 238-0261
Lay Worship Coordinator
Meets at: Same; 7:30 PM Sundays

RHODE ISLAND

* MCC Providence. . .Chartered (10-21-78)
POB 1462, Providence, RI 02901
Phone: (401) 272-9247
Pastor: Rev. Marjorie Ragona
Minister(s) on Staff: Rev. Michael Nordstrom
Meets at: 134 Mathewson St.; 7:00 PM Sundays

SOUTH CAROLINA

MCC Columbia. . .Mission
1730 Gist St., Columbia, SC 29201
Phone: (803) 765-1559
Lay Worship Coordinator
Meets at: Same; 2:00 PM Sundays

TENNESSEE

MCC Chattanooga. . .Study Group
POB 467, Chattanooga, TN 37401
Phone: (404) 278-9335
Lay Worship Coordinator
Meets at: Write for details

MCC Knoxville. . .Study Group
POB 2343, Knoxville, TN 37901
Phone: (615) 693-8127
Lay Worship Coordinator
Meets at: 3219 Kingston Pike; 3:30 PM Sundays

MCC Memphis. . .Mission
POB 4943, Memphis, TN 38104
Phone: (901) 725-7609
Pastor: Rev. Charlene Taylor
Meets at: 2035 Central; 7:00 PM Sundays

MCC Nashville. . .Chartered (11-14-76)
POB 22187, Nashville, TN 37202
Phone: (615) 383-4106
* Pastor: Rev. Gilbert Lincoln
* Meets at: 1504 Compton Ave.; 7:00 PM Sundays

TEXAS

MCC Austin. . .Chartered (10-01-78)
614 E. Sixth St., Austin, TX 78701
Phone: (512) 477-7747
Pastor: Rev. Jefferson Bishop
Meets at: Same; Noon/7:30 PM Sundays

MCC Dallas. . .Chartered (5-23-71)
2701 Reagan St., Dallas, TX 75219
Phone: (214) 526-6221
Pastor: Rev. Donald M. Eastman
Meets at: Same; 11:00 AM/7:30 PM Sundays

Agape MCC. . .Mission
* POB 8273, Fort Worth, TX 76112
Phone: (817) 429-5375
Interim Pastor: Rev. Elsie "Lisa" Berry
* Meets at: 5404 E. Lancaster; 11:00 AM Sundays

MCC of the Resurrection. . .Chartered (4-20-75)
POB 13731, Houston, TX 77019
Phone: (713) 526-8233
* Interim Pastor: Rev. Howard Wells
Meets at: 1214 Joe Anne; 11:00 AM/7:30 PM Sundays

MCC San Antonio. . .Mission
POB 30116, San Antonio, TX 78285
* Phone: (512) 227-7164
Lay Worship Coordinator
Meets at: 807 Beryl; 2:30 PM Sundays

UTAH

MCC Salt Lake City. . .Chartered (1-22-73)
2555 S. Highland Dr., Salt Lake City, UT 84106
Phone: (801) 531-9434
Pastor: Rev. Robert Waldrop
Meets at: Same; 11:00 AM/7:00 PM Sundays

VIRGINIA

MCC of Tidewater. . .Study Group
* POB 13135, Richmond, VA 23225
* Phone: (804) 233-3430
* Co-Worship Coordinators: Rev. Frank Scott, Rev. Clifford Turpin
* Meets at: Suite 202, Janaf Office Bldg., Janaf Shpg. Ctr., Norfolk;
2:00 PM Sundays

MCC Richmond. . .Study Group
* POB 13135, Richmond, VA 23225
* Phone: (804) 233-3430
Co-Worship Coordinators: Rev. Frank Scott, Rev. Clifford Turpin
Meets at: 4500 Kensington Ave.; 7:00 PM Sundays

WASHINGTON

MCC Seattle. . .Chartered (8-6-72)
POB 12216, Seattle, WA 98112
Phone: (206) 325-1872
Pastor: Rev. Wallace Lanchester
Meets at: 128 16th Ave. East; 2:00 PM/7:30 PM Sundays

MCC Tacoma. . .Study Group
POB 953, Tacoma, WA 98401
Phone: (206) 272-2382
Worship Coordinator: Rev. Clain Lust
Meets at: Mary Mount, 423 SW 152nd; 6:30 PM Sundays

WISCONSIN

MCC Milwaukee. . .Mission
POB 1612, Milwaukee, WI 53201
Phone: (414) 282-2557
Pastor: Rev. Kenneth Taylor
Meets at: 1568 N. Farwell Ave.; 2:00 PM Sundays

OTHER UFMCC LISTINGS

New Freedom Evangelistic Team
POB 371, Galena Park, TX 77547
Director: Rev. Ron Anderson

Samaritan Theological Institute
5300 Santa Monica Blvd., #104, Los Angeles, CA 90029
Phone: (213) 464-5106
President: Rev. Jim Dykes
Dean: Rev. Jeffrey Pulling

Board of Institutional Ministry (USA)
5300 Santa Monica Blvd., #304, Los Angeles, CA 90029
Phone: (213) 464-5100
Director: Rev. L. Robert Arthur

Department of Publications and Church Services
5300 Santa Monica Blvd., #304, Los Angeles, CA 90029

UFMCC CLERGY:

Ackerman, Rev. Arlene
Portland, OR
Amerine, Rev. A. Austin
Portland, OR
Anderson, Rev. Ron J.
New Freedom Evangelistic Team
Anderson, Rev. Sky
San Jose, CA
Arehart, Rev. Elder Charles
Denver, CO
Arthur, Rev. L. Robert
UFMCC
*Ayres, Rev. John H.
* c/o UFMCC
Barbone, Rev. John M.
c/o MCC San Francisco, CA
Berry, Rev. Delores
Baltimore, MD
Berry, Rev. Elsie (Lisa)
Ft. Worth, TX
Bigelow, Rev. Thomas S.
Atlanta, GA
Birchard, Rev. Roy
* St. Louis, MO
Bishop, Rev. Jefferson
Austin, TX
Borbe, Rev. Donald
Philadelphia, PA
Bouchard, Rev. Valerie A.
* c/o MCC Albuquerque, NM
Breton, Rev. J.E. Paul
POB 814, Redondo Beach, CA 90277
von Buhler, Rev. Jose
Thames Valley, England
Burcham, Rev. Ronald D.
Tulsa, OK
Bush, Rev. Jean Marie
Tampa, FL
Carden, Rev. David
Jacksonville, FL
Carlton, Rev. Lee J.
Jacksonville, FL
Cazeault, Rev. Arthur R.
c/o MCC San Francisco, CA
*Chapman, Rev. William D.
c/o UFMCC
Chappell, Rev. Dennis
San Diego, CA
Chappelle, Rev. Lucia
West Hollywood, CA
Cisneros-Hunt, Rev. Brenda J.
St. Paul, MN
Collins, Rev. Walter D.
San Diego, CA

Conners, Rev. Clifford
Sydney, Australia
Covington, George
Ft. Myers, FL
Crouch, Rev. Frank
Pomona, CA
Cunningham, Rev. Robert J.
Long Beach, CA
Cureton, Rev. Elder Carol S.
UFMCC
Cypherd, Rev. Randall L.
North Hollywood, CA
Daniel, Rev. Bonnie
* Anaheim, CA
Darst, Rev. Robert
Omaha, NB
Davenport, Rev. Judy K.
Oklahoma City, OK
David, Rev. Bern
Santa Monica, CA
*Davis, Rev. Keith
c/o UFMCC
Deacon, Rev. F. Jay
Chicago, IL
Dearth, Rev. Sherman W.
Sacramento, CA
Dykes, Rev. Jim N.
Santa Monica, CA
Eastman, Rev. Donald M.
Dallas, TX
England, Rev. Michael
San Francisco, CA
*Falls, Rev. Robert
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San Diego, CA
Fisher, Rev. Buff
Tucson, AZ
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c/o MCC Los Angeles, CA
Fleschner, Rev. Arthur L.
c/o MCC Tampa, FL
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Syracuse, NY
Gaass, Rev. Howard J.
Cincinnati, OH
Gauer, Rev. Lawrence
Vancouver, B.C., Canada
Gendron, Rev. Deborah M.
Palm Springs, CA
Gilbert, Rev. Joseph H.
Miami Beach, FL
Gill, Rev. John W.
Ft. Lauderdale, FL

Gillentine, Rev. David
 Stockton, CA
 Glycer, Rev. James A.
 Kansas City, MO
 Green, Rev. Arthur
 Miami, FL
 Greenway, Rev. Lloyd
 Calgary, Alberta, Canada
 Gunton, Rev. David A.
 Edmonton, Alberta, Canada
 Hamilton, Rev. Shelley
 Worcester, MA
 Harris, Rev. James C.
 Oklahoma City, OK
 Harris, Rev. Stan J.
 Baltimore, MD
 Harrison, Rev. Rodger
 Santa Ana, CA
 Harvey, Rev. Jeri Ann
 Los Angeles, CA
 Hawkes, Rev. Brent
 Toronto, Ontario, Canada
 Hein, Rev. Renee
 Adelaide, Australia
 Hendershot, Rev. Virgil
 Los Angeles, CA
 Hill, Rev. Bruce A.
 San Jose, CA
 Hill, Rev. F. Randall
 Sarasota, FL
 Hose, Rev. Elder John H.
 Tampa, FL
 Hougen, Rev. Edward
 Boston, MA
 Houle, Rev. Joseph
 * Pittsburgh, PA
 Jackson, Rev. Delores
 Brooklyn, NY
 Johnson, Rev. Donald
 c/o MCC Tampa, FL
 Johnson, Rev. Joan G.
 Minneapolis, MN
 Jones, Rev. Alice
 Des Moines, IA
 Keast, Rev. Anne
 Louisville, KY
 Kliebenstein, Rev. Susan
 St. Petersburg, FL
 Kromer, Rev. David
 Baltimore, MD
 Lanchester, Rev. Wallace
 Seattle, WA
 Larsen, Rev. Charles W.
 San Francisco, CA
 Leopold, Rev. Louise M.
 Atlanta, GA

Lincoln, Rev. Gilbert H.
 * Nashville, TN
 Linstrom, Rev. Karen
 Melbourne, Australia
 Loynes, Rev. Louis
 Long Beach, CA
 Lust, Rev. Clain E.
 Tacoma, WA
 McCreary, Rev. E. Paul
 Tampa, FL
 McDaniels, Rev. B.J.
 * c/o MCC Oakland, CA
 McDermott, Rev. George
 Indianapolis, IN
 McMillan, Rev. Sandra
 Sacramento, CA
 McVay-Abbott, Rev. Jo
 Birmingham, England
 Maduka, Rev. Sylvanus O.
 Okigwe, Nigeria
 Martin, Rev. Kenneth T.
 c/o MCC Chicago, IL
 Mickley, Rev. Richard
 Ventura, CA
 *Miller, Rev. Rhea
 * c/o UFMCC
 Mojica, Rev. Jose
 New York (Hispana), NY
 Montague, Rev. Ann
 Boston, MA
 Monti, Rev. Jo Anne
 Boulder, CO
 Morris, Rev. Mary
 New Orleans, LA
 Murr, Rev. A. Frank
 Washington, DC
 Naisbitt, Rev. Candace A.
 Omaha, NE
 Nordstrom, Rev. Michael
 Providence, RI
 Norris, Rev. June
 Los Angeles, CA
 Pannell, Rev. Ronald T.
 New Orleans, LA
 Pattison, Rev. Fred
 Phoenix, AZ
 Peachey, Rev. Paul
 Honolulu, Hawaii
 Pelletier, Rev. David
 * Eugene, OR
 Perry, Rev. Elder Troy D.
 UFMCC
 Ploen, Rev. Richard
 Santa Ana, CA
 Pruitt, Rev. Carolyn "Dusty"
 Denver, CO

Pulling, Rev. Jeffrey D.
 Samaritan Theological Inst.
 Quesnel, Rev. Steven
 Fresno, CA
 Radclyffe, Rev. Nancy Lila
 Princeton, NJ
 Ragona, Rev. Marjorie
 Providence, RI
 Ramirez, Rev. Arthur
 Thames Valley, England
 Richards, Rev. Ruth (Rickie)
 St. Petersburg, FL
 Richmond, Rev. Ted
 * Ann Arbor, MI
 Roberts, Rev. Stanley A.
 San Jose, CA
 Roderick, Rev. Tere Ann
 San Luis Obispo, CA
 Rogers, Rev. Raymond
 Ottawa, Ontario, Canada
 Rowe, Rev. John B.
 c/o MCC Seattle, WA
 St. Ives, Rev. A. Evan
 c/o MCC Sarasota, FL
 Sandmire, Rev. Elder James E.
 West Hollywood, CA
 Scott, Rev. Frank W.
 Richmond, VA
 Shivers, Rev. Rob
 Kansas City, MO
 Skipper, Rev. Arthur
 Columbus, OH
 Smith, Rev. Elder Freda
 Sacramento, CA
 Smith, Rev. William
 Los Angeles, CA
 deSpain, Rev. Louis
 San Francisco, CA
 Speranza, Rev. Phillip J.
 Ottawa, Ontario, Canada
 Stone, Rev. Thomas M.
 San Jose, CA
 Storer, Rev. Kenneth
 Boise, ID
 Taylor, Rev. Charlene
 Memphis, TN
 Taylor, Rev. Kenneth
 Milwaukee, WI
 Taylor, Rev. Sandra
 Louisville, KY
 Taylor, Rev. William
 c/o MCC Albuquerque, NM
 Taylor-Phykitt, Rev. N. Jane
 Sacramento, CA

Turpin, Rev. Clifford
 Richmond, VA
 Twar, Rev. Robert W.
 Wichita, KS
 Uhrig, Rev. Larry J.
 Washington, DC
 Umbertino, Rev. Angeline
 Akron, OH
 Van Hecke, Rev. Paul
 Los Angeles, CA
 Vierra, Rev. Claudia
 * Oakland, CA
 *Vincent, Rev. Richard
 c/o UFMCC
 Vinson, Rev. Donna
 Miami Beach, FL
 Wakeford, Rev. Joan
 South Africa
 Waldrop, Rev. Robert
 Salt Lake City, UT
 Wells, Rev. Howard
 * Houston, TX
 Weymouth, Rev. Janet
 Melbourne, Australia
 Wheeler, Rev. Karen
 Akron, OH
 White, Rev. Jean Anne
 London, England
 White, Rev. Willie
 Raleigh, NC
 Williams, Rev. Howard
 Oceanside, CA
 Williams, Rev. Marshall
 San Francisco, CA
 Wilson, Rev. Gary L.
 Anchorage, AK
 Wilson, Rev. Elder Nancy L.
 Detroit, MI
 Wolfe, Rev. Robert S.
 Vancouver, B.C., Canada
 Ziegler, Rev. Karen
 New York, NY

*Indicates minister who is in transit
 or who is not currently on the staff
 of a local MCC congregation.



WESTERN CLERGY CONFERENCE

Schedule

January 26-29, 1982

Hotel Roosevelt, Los Angeles

Tuesday, January 26, 1982

Arrive in the morning -- register in lobby.

For those interested, there will be free coffee and a tour of the Fellowship offices during this time period. There is adequate busing to get you from the hotel to the offices. Just go Highland Avenue and catch the South Bound 93 to Western and Santa Monica, then walk one block East to 5300 Santa Monica Boulevard. We are located on the third floor, directly across from the elevator, suite 304.

1:30 - 5:30 - S.T.I. Seminar: "Continuing Education & U.F.M.C.C. Clergy" (See Insert)

Clergy Conference Seminar: "Ministry, Grief, & Loss" with Sharon Tobin (See Insert). Limited to 25 persons -- this will be an eight-hour intensive program with brief breaks for dinner and worship only!

6:30 - 8:30 P.M. - S.T.I. Seminar continues

Clergy Conference Seminar continues

8:30 P.M. - Worship Service - Reverend C. Jane Carl, Preaching

Wednesday, January 27, 1982

10:00 A.M. - 12:00 Noon - Dr. James Nelson, author of "Embodiment" (See Insert)

2:30 - 5:00 P.M. - Dr. James Nelson continues

6:30-8:00 P.M. - Small sharing groups - led by Reverend Jim Glyer, C.C.C. Concerns Subcommittee

8:00 P.M. - Worship Service -- Reverend Don Fastman, Preaching

Thursday, January 28, 1982

10:00 A.M. - 12:00 Noon - Dr. Nelson

1:30 - 3:00 P.M. - Clergy Conference Seminar on "Evangelism in local Churches and Districts" (led by Reverend A. Austin Amerine) (See Insert)

3:00 - 5:00 P.M. - Dr. Nelson

7:00 - 8:30 P.M. - Sharing time with Elders (Part I)

8:30 P.M. - Worship Service, testimony - Reverend Jan Johnson

Friday, January 29, 1982

10:00 A.M. - 12:00 Noon - Sharing time with Elders (Part II)

Closing Prayer.

Remember: Check out of the Hotel prior to 12:00 Noon.

CLERGY CONFERENCE, January 26-29, 1982

HOTEL REGISTRATION

HOLLYWOOD ROOSEVELT HOTEL - 7000 Hollywood Blvd, Hollywood, CA 90028 (213)469-2442

The following REDUCED RATES are available only through Dec. 15th, 1981. To receive these rates, the form below must be completed and returned with 1 (ONE) nights deposit to UFMCC offices, attention Dale Leeche, before DEC. 15TH, 1981. The Roosevelt Hotel will then confirm your reservation, and your completed payment can be made at the hotel, check in time at the Hotel is 2:00 PM. After Dec. 15th, the standard rates will apply, and you will have to contact the hotel directly to make your reservation.

REDUCED RATES:	Price	+	7½% TAX	=	TOTAL (per day)
☐ SINGLE	45.00	+	3.38	=	\$48.38
☐ TWIN/DOUBLE	50.00	+	3.75	=	\$53.75
☐ TRIPLE	57.00	+	4.28	=	\$61.28
☐ QUAD	64.00	+	4.80	=	\$68.80

Please check the box next to the appropriate room size and include the name(s) of all people to be accommodated in that room (UFMCC is not responsible for finding you roommates).

NAME

ADDRESS

1. _____
2. _____
3. _____
4. _____

RETURN THIS FORM, WITH YOUR CHECK OR MONEY ORDER (MADE PAYABLE TO UFMCC)

BY DECEMBER 15TH, 1981, to: DALE LEECHE, c/o UFMCC, 5300 Santa Monica Blvd., Suite 304,

Los Angeles, CA 90029

WESTERN CLERGY CONFERENCE
U.F.M.C.C.

January 26-29, 1982

We are very excited this year about our upcoming Clergy Conferences. Our main speaker for both Conferences is Dr. James B. Nelson, author of Embodiment, and Professor of Christian Ethics at United Theological Seminary of the Twin Cities. (See enclosures on the program, and all our speakers).

Our Western Clergy Conference will be held January 26-29, 1982 at the Hollywood Roosevelt Hotel. We chose the Hollywood Roosevelt because of its excellent location as far as transportation is concerned (the airport bus stops there), because it is surrounded by excellent restaurants of all types; because it is in the heart of Hollywood; and because they offered us excellent room rates and meeting facilities (see enclosure).

The cost of Conference registration itself is only \$25.00 - (see Conference Registration Form) - which includes all Conference programs. The room rates and hotel registration form is also included.

In order to secure special room rates, please register for the hotel by December 15, 1981. Also, if you would need to be housed privately, before or after the Conference, let us know by December 15. If we do not hear from you by then you are on your own for housing.

The dates for Eastern Clergy Conference are April 21-25, 1982, and our tentative location is at the YMCA Lodge in Edgewater, Maryland, an excellent, attractive conference facility. Unlike Western Clergy Conference, the cost of Eastern Clergy Conference will include meals and lodging.

HOLLYWOOD ROOSEVELT HOTEL

Hollywood, California

The Southland's Most Gracious Convention Host

Your Perfect Convention Site!

Exciting Hollywood, the glamorous film capital of the world, affords your group proximity and easy access to the many fabled attractions of America's favorite year-round vacationland...Southern California.

Located across Hollywood Boulevard from the world-famous Grauman's Chinese Theatre, the Hollywood Roosevelt Hotel has long been a favorite of groups seeking the finest facilities in an area which offers a diversity of "off-hour" activities.

The four-hundred and fifty guest rooms, suites and air-conditioned poolside villas are all thoughtfully furnished and tastefully decorated. Every room features free RCA TV and radio. There is Hotel Garage parking for 400 cars with 'round the clock service...a "smoke shop" and distinguished clothier in the arcade...and an Olympic size swimming pool - heated for your year-round enjoyment - featuring a large, beautifully landscaped sun-lounging area.

The Hollywood Roosevelt features one of the city's finest restaurants, "The Garden Room," and there's nightly dancing in the famous celebrity rendezvous, "The Cinegrill."

Additionally...there are ten separate rooms available for social affairs, meal functions, and meetings ranging in capacities from twelve to four hundred and fifty. All are air-conditioned, with rheostat lighting...and are equipped for audio-visual facilities...all have portable bars available.

The Hollywood Roosevelt Hotel, your perfect convention host.

Steve Carson
Northeast District

PROPOSED REVISION

UF MCC BY-LAWS

ARTICLE V: GOVERNMENT, ORGANIZATION AND OFFICERS

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- A. General Statements
- B. Fellowship
 - 1. Elders
 - a) Qualifications
 - b) Elections and Terms
 - 1) District Coordinator
 - 2) Elders-at-Large
 - 3) Term of Office
 - c) Duties
 - d) Vacancies
 - e) Discipline
 - 2. Commissions, Boards, Etc.
 - 3. World Church Extension
- C. Districts
 - 1. District Committee
 - 2. Officers
 - a) District Coordinator
 - b) Other Officers
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- D. Churches
 - 1. Pastor
 - 2. Board of Directors
 - 3. Lay Delegate
 - 4. Discipline
 - 5. Church Property
 - 6. Reservation of Powers

1st. Draft - July 2, 1982

Developed by the Commission on Government Structures and Systems.

ARTICLE V

GOVERNMENT, ORGANIZATION AND OFFICERS

A. GOVERNMENT

1. This Fellowship acknowledges the Holy Scriptures interpreted by the Holy Spirit in Conscience and faith as its guide in faith, discipline and government.
2. The government of this Fellowship is vested in the General Conference, its District Conferences and Congregational Meetings, subject to the provisions of the Fellowship Articles of Incorporation and its By-Laws. The officers elected by the General and District Conferences and Congregational Meetings are subject the direction and discipline of the respective bodies and are responsible to carry out their directives and policies.

authority not in individuals but in bodies
[added this sentence]
3. This Fellowship is amenable to no outside ecclesiastical jurisdiction, but accepts the obligation of mutual content, comity, and cooperation involved in the free fellowship of other churches, and does pledge itself to share in their common aims and endeavors subject to the expressed approval of its membership.
4. Geographical Districts and District Conferences, as defined by these By-Laws, ^[delete "sole"] are set forth for the purposes of Christian fellowship, mutual cooperation and implementation of By-Laws and policies of the General Conference.

[added]
5. A local church of the Universal Fellowship of Metropolitan Community Churches (UFMCC) is that church which subscribes to the government and doctrine of the UFMCC and has been chartered by the same. ^[Delete: "and is listed in the minutes of the General Conference"]
6. The government of the local churches in the Fellowship is vested in its congregational meetings which exert the right to control all of its affairs, subject to the provisions of its Articles of Incorporation and By-Laws, and those of the General and its District Conference.

B. FELLOWSHIP

1. ELDERS: The Board of Elders of the UFMCC is that body authorized by the General Conference to carry on in an an orderly manner the administrative affairs of the UFMCC between General Conferences. The Board of Elders shall consist of all District Coordinators, one World Church Extension member of the Board of Elders for each 500 members of World Church Extension congregations or portion thereof, and three At-Large members elected by the General Conference as Moderator, Clerk and Treasurer; the three At-Large members shall be the administrative officers of the Fellowship.
- [new]

[added] e) QUALIFICATIONS: Elders must be those members in good standing within the Fellowship of obvious spiritual quality and leadership who are mature and have sound judgment and a proven record of accomplishment.

b) ELECTIONS AND TERMS

- [new] 1) District Coordinator: District Coordinators shall be elected by the District Conference, as specified in Section C 2(a).
- 2) ELDERS-AT-LARGE: At-Large members of the Board of Elders shall be elected by the General Conference. A Nominations Committee, composed of one lay person and one Clergy from each District and World Church Extension Area, elected respectively by the District Conference and World Church Extension Area Meeting immediately preceding the General Conference, shall receive and review all nominations. The Nominating Committee will then present to the General Conference qualified nominees to fill the positions of Moderator, Clerk, Treasurer and World Church Extension Elder. Nominations may be made from the floor of the General Conference. The Nominations Committee shall make its report at the first business meeting of General Conference. The nominees shall present themselves before the delegates for questioning as determined by the Nominations Committee. The election shall be held no less than two (2) days after the nominations.
- 3) TERM OF OFFICE: The term of office for a member of the Board of Elder shall be four (4) years. The terms of the District Coordinators shall expire at the District Conference immediately preceding each General Conference. The terms of two Elders-At-Large shall expire at each General Conference.

- c) DUTIES: It is the responsibility of the Board of Elders to establish and make appointments to the various Fellowship boards, commissions, committees and institutions. The Board is also empowered to collect and disburse fund for the advancement and growth of this Fellowship. In addition, this Board is charged to carry out all directives of the General Conference. All actions of this Board must be reported to, and approved by each General Conference except where specifically provided for in these By-Laws.

When church bodies or members of the Fellowship raise a question of interpretation of the By-Laws, by official action the Board of Elders - as the administrative body of the Fellowship - is authorized to issue an advisory interpretation of the By-Laws for that situation. *[delete: election of Moderator, Vice-Moderator, Clerk and Treasurer]*

[rather than
"church"]

- d) VACANCIES: In case of a vacancy, a District Coordinator shall be succeeded in the manner prescribed by his/her District. In the case of a vacancy among Elders-At-Large, occurring between General Conferences, the Board of Elders shall appoint to the position a qualified person who meets the abovementioned requirements. An election for the remainder of the uncompleted term of Elder-At-Large shall be conducted at the next General Conference.
- e) DISCIPLINE: The UFMCC cannot condone disloyalty or unbecoming conduct on the part of its elders, and, therefore, makes the following provisions for discipline or removal:

All charges against an elder must be submitted in written form signed by a minimum of ten (10) ^{update language} Clergy from different churches and by the Lay Delegates of ten (10) churches and may be initiated by either the Clergy or Lay Delegates. The elder must be given written notice of the charges, and at that time becomes inactive but has the right to appear on his/her behalf before the Board of Elders. The Board of Elders will then review the charges, and, upon majority vote of the full Board, may remove the elder or take other such action as they may deem appropriate. The only appeal from the decision of the Board of Elders will be to the General Conference of the Fellowship, and written notice of such appeal must be filed with the Clerk of the Board of Elders within thirty (30) days.

2. FELLOWSHIP BOARDS, COMMISSIONS, COMMITTEES AND INSTITUTIONS:

The following must be standing committees of this Fellowship: The Clergy Credentials and Concerns Committee; the Fellowship By-Laws Committee; the Commission on Fellowship, Faith and Order; and the Commission on the Laity.

All Fellowship Boards, Commissions, Committees and Institutions must be called into existence by either the General Conference or the Board of Elders. All groups are responsible to, and operate under, the direction of the Board of Elders, and, therefore, are also accountable to the General Conference.

3. THE BOARD OF WORLD CHURCH EXTENSION shall be composed of those appointed by the Board of Elders as Coordinators of Church Extension. This Board shall be responsible to the General Conference and to the Board of Elders. The Board of Elders shall be responsible for establishing the procedures for World Church Extension. The Board of World Church Extension shall be directed by the Board of Elders to continue to develop an outreach in response to interested groups throughout the world. When these groups request recognition to become a part of the UFMCC, The Board

of Elders will have the right to grant permission to these groups to change these By-Laws if they are in direct violation of their national laws.

C. DISTRICTS:

1. DISTRICT COMMITTEE:

[new]

The District Committee is that body elected by the District to carry on the administrative affairs of the District between District Conferences in an orderly manner. This Committee shall consist of at least three (3) members, as the District Conference may determine from time to time, including a District Coordinator, who shall be Moderator of District Conferences, of meetings of the District Committee, and who shall be the chief administrative officer of the District, and members representative of Clergy and Lay people.

a) Qualifications and Requirements: Members of the District Committee must be individuals in good standing within the Fellowship of obvious spiritual quality and leadership, who are mature and have sound judgment and a proven record of accomplishment. The members of this committee must reside in the District during their term of office. The term of office shall be two (2) years.

b) Procedures: The District Conference will establish its own procedures for the nomination and election of members of the District Committee, and all District Officers.

c) Duties: It is the responsibility of the District Committee to propose a budget to the District Conference each year and to implement such a budget when adopted; to establish and make appointments to district committees and task forces; to carry out the directives of the District Conference; and to act upon charter petitions of groups according to procedures established by the District Conference.

d) Discipline: The UFMCC cannot condone disloyalty or unbecoming conduct on the part of District Officers or members of the District Committees. Therefore, any member of the District Committee or a District Officer may be recalled from office only by the District Conference. When the District Conference is not in session, charges against a District Officer or member of the District Committee, signed by at least four (4) Clergy from different churches within the District, or by Lay Delegates from four churches within

the District, may be presented to the Board of Elders, who may suspend the officer or member of the District Committee so charged until the next District Conference.

[new] 2. DISTRICT OFFICERS:

a) DISTRICT COORDINATOR: The District Coordinator shall be elected by the District Conference for a term of four (4) years and shall serve as a member of the Board of Elders. It shall be the duty of the District Coordinator to act as Moderator at all District Conferences; to represent the interests and perspectives of the District to the Board of Elders; to represent the Board of Elders within the District; to coordinate and administer the work of the District in achieving its purposes; and to assure, together with the District Committee, that every church within the District is supplied with a pastor or parish coordinator. It shall be the right and duty of the District Coordinator, or any representatives whom the District Coordinator may delegate, to visit all churches within the District. The District Coordinator shall also serve as the Chair of the District Committee. The District Coordinator may designate only an elected District Officer to represent the District at a Board of Elders Meeting.

b) OTHER DISTRICT OFFICERS: In addition to the District Coordinator, as specified above, the District shall provide for at least the following officers.

Assistant District Coordinator, who shall assist the District Coordinator in carrying out all tasks and functions assigned by the District Coordinator and/or the directives of the District. In the absence of, or at the direction of the District Coordinator, the Assistant District Coordinator shall preside over District functions.

The District Clerk, who shall be responsible for the recording of minutes of District business meetings; for establishing in consultation with the District Coordinator, a tentative agenda for each District Conference, to be mailed to all delegates, District Officers and congregations at least thirty (30) days prior to the conference; for publishing and disseminating to delegates, District Officers and congregations tentative minutes of each District business meeting within thirty (30) days; for keeping orderly files of approved minutes and pertinent materials; and for providing District Officers with copies of approved District minutes within thirty (30) days of their approval.

[replaces "lay worship coordinator"]

The District Treasurer, who shall be responsible for the receipt and safekeeping of all funds of the District. The Treasurer shall be responsible for the keeping of accurate financial records and disbursing of funds in accordance with procedures approved by the district finance committee. The Treasurer shall prepare a quarterly statement, a copy of which shall be sent to all delegates, district officers and congregations. The Treasurer shall present a financial report at each District Conference.

District Lay Representative, who shall chair the Task Force on Lay Concerns of the District, be the District representative to the UFMCC Commission on the Laity and the UFMCC Commission on Government Structures and Systems. The District Lay Representative shall visit each congregation annually.

3. DISCIPLINE:

Discipline of district officers shall be in accordance with the provisions of Article V, Section C.1.d), above. All charges must be submitted to the Board of Elders, in written form, signed by the required signatories. As soon as the officer is informed of the written charges, he/she may be suspended as provided above. The next District Conference will then review the charges, and upon majority vote of that conference may remove the officer in question or may take other such action as they may deem appropriate. A disciplined or dismissed officer has the right of written appeal to the Board of Elders and if suspended, will so remain inactive until final determinations of the charges. The appeal must be presented in writing to the Board of Elders not later than thirty (30) days after the action. The decision of the Board of Elders is final.

Any specific matters of district approval or appeal not covered herein are left to the local district option.

D. LOCAL CHURCHES:

1. PASTOR: The pastor is that person elected by a local church congregation to perform the duties of teacher, preacher, spiritual leader and counselor. The person filling this position must be a ^[update language] credentialed clergy person in the UFMCC. The pastor of the church shall have the authority for ordering all religious worship services of the church. The pastor is a voting member of the local Board of Directors. Associate or assistant pastor, other ministerial personnel, uncompensated and compensated personnel shall be appointed by the pastor subject to the approval of the Board of Directors.

*"and may participate as an ex-officio member in the activities of any or all boards, committees + organizations within the local church."

[Pastor as Moderator
a local option]

The pastor shall act as personnel director of the local church staff, shall have the authority to delegate such responsibilities and duties as to him/her seem wise, and shall, with the approval of the Board of Directors, determine compensation, vacation periods and titles of office of the staff.

Pastors may be removed from office only for disloyalty, unbecoming conduct or dereliction of duty, by a majority vote of the congregation at any special meeting called for that purpose, either by a three-fourths (3/4) vote of the full Board of Directors or by a petition to the Clerk or other officer of the Board of Directors signed by at least twenty-five (25%) percent of the members in good standing of the congregation. The pastor must be given written notice of the charges within two (2) weeks. At that time the pastor goes on inactive status but remains fully compensated until final action by the congregation. The pastor has the right to appear on his/her behalf before a congregational meeting. The action of the congregation is final. If a special meeting is called to remove a pastor, the District Coordinator and the UFMCC Fellowship office must be given notice that such action is being taken. The District Coordinator, must send a representative to attend said meeting as an impartial observer. Such observer may serve as the Moderator if requested by the meeting. If the pastor is removed, the Board of Directors will meet immediately after the meeting with the representative of the District Coordinator, and Board of Elders, to elect a parish coordinator who will serve until the pulpit is filled. The Board of Directors will confer with the District Coordinator and the Board of Elders of the Fellowship as to available candidates for the office of pastor.

2. BOARD OF DIRECTORS: The Board of Directors elected by the local church shall consist of at least four (4) members of the local church who are in good standing, in addition to the pastor. They shall hold office for a term of two (2) years with the exception of the pastor who will hold office for as long as he/she occupies the pulpit of that church. Board members' term must be staggered. In the event of the resignation or death or removal of a board member, the remaining members of the board shall appoint an interim board member to serve until the next congregational meeting when an open election shall be held for a replacement for the remainder of the original term.

The Board of Directors shall have charge of all matters pertaining to the Articles of Incorporation, church property, physical and financial affairs of the local church. This board shall have the responsibility for collecting and disbursing funds, keeping adequate church records, and making reports thereof to the local congregation and through their district to the UFMCC. The Board of Directors shall serve as pastoral search committee upon the event of a pastoral vacancy. For the purpose of its function as pastoral search committee, it may appoint additional voting members as appropriate. When they have chosen a suitable qualified candidate, the board shall present the candidate to the congregation for approval at a specially called meeting or at the next regular business meeting.

[replaces
"pulpit
committee"]
[added]

Every local church financial account is required to have a minimum of two (2) signatures, who are chosen by the Board of Directors. Two signatures shall be required for any withdrawals.

[replaces:
Treasurer and
Board member
or pastor]
(more local option)

Local churches of the UFMCC must not condone disloyalty or unbecoming conduct on the part of any members of the Board of Directors; therefore the board may remove, by a majority vote of the full board, any of their members guilty of the above, with exception of the pastor, who must be disciplined in accordance with Article V Section D.1, above. A petition presented to the board and signed by twenty (20%) percent of the members in good standing of the congregation, may also initiate such a procedure. This action of the Board of Directors may be subject to review by a vote of the congregation at its next regular business meeting or at a special meeting which may be called, and must be in accordance with the provisions of the By-Laws of this Fellowship and the By-Laws of the local church.

The Board of Directors shall be subject to these By-Laws, local Articles of Incorporation, or local By-Laws, if such exist, and to the approval or disapproval by action of their local congregation as provided for in any of the above. It is incumbent upon the Board of Directors of each local church to provide that church with a set of By-Laws or Standing Operating Procedures.

[added as
local office]

3. LAY DELEGATE: Each local church body must elect one of its members for each one (100) hundred members, or portion thereof, that it carries on its active membership roll. These delegates shall be elected at the first congregational meeting following each General Conference and shall serve for a term of two (2) years. The duties of the Lay Delegate shall include but not be limited to the representation of ~~to~~ *to serve as lay delegate*

the congregation at General and District Conferences and to be informed of the UFMCC concerns and politics.

Any specific matters of congregational approval or appeal not covered herein are left to the local church option.

[moved here
from
Article VI]

4. DISCIPLINE OF CHURCHES: If any local church, with a nonprovisional charter, shall fail to abide by the Articles of Incorporation or these By-Laws, or refuses to participate in the General or District Conferences, the Board of Elders shall take appropriate action to require compliance and participation. The Board of Elders shall report any such action to the next meeting of the appropriate District Conference, which shall have authority to withdraw recognition, revoke the charter, or take other appropriate action. Such action taken will be reported to the Board of Elders and the next District Conference, and so recorded in the minutes. The action will also be presented to the next General Conference.

[moved here
from
Article VI]

5. CHURCH PROPERTY: The Board of Directors of the local congregations of the UFMCC will act as the Boards of Trustees for any property purchased by said church. The Board of Directors, and the members of each local congregation will have sole control of said property except under the following circumstances: 1) if the property is abandoned, 2) if the local church is disbanded by action of the local Board of Directors and the District Committee or Conference, or Board of Elders. Should any of the above circumstances exist said property will revert to the use of the General Conference of the UFMCC, which will decide the disposition of the said property.

Local churches which are now incorporated or which become incorporated as non-profit corporations under their state laws are required to name the Universal Fellowship of Metropolitan Community Churches as the successor 501(C)(3) corporation designated to receive the church's property in the event of the dissolution or abandonment of that incorporated local church.

PORPOSED REVISION

UFMCC BY-LAWS

ARTICLE VI: APPROVAL OF CHURCH BODIES

Index

A. GENERAL STATEMENTS

B. ENTRY

C. NON-PROVISIONAL CHARTER

1st. Draft - July 2, 1982

Developed by the Commission on
Government Structure and Systems

NOTE: THIS DRAFT IS PARTIAL AND PRELIMINARY.
IT IS NOT WRITTEN IN "BY-LAW" LANGUAGE
BUT DOES STATE THE BASIC PRINCIPLES
GSS IS CONSIDERING TO RECOMMEND.

ARTICLE VI

APPROVAL OF CHURCH BODIES

[see attached report for further discussion]

A. General

1. Within the UFMCC, all local church bodies are termed and considered to be equal as churches.
2. All Clergy leaders of churches are pastors without differentiating a level, except for interim pastors.
3. In relation to the internal working of the Fellowship and District, this Fellowship recognizes the appropriate structural differences (tiers) as an internal arrangement only. The sequence of structure which has been developed is based upon increasing maturity and strength (as distinct from number) as churches grow spiritually. This functionally becomes the entry, the provisional charter and the charter.

- B. ENTRY: To become affiliated with the UFMCC, a local group of at least twelve (12) persons must by petition to the appropriate District, show a pledged commitment 1) to uphold the Statement of Faith and the By-Laws of the UFMCC, 2) to actively support the work of the local church over the period of the next year, 3) to provide adequate financial support to carry out the work of the church over the next year and 4) indicated that those people signing the petition have a record of attendance at organizational meetings. The petition, to be submitted to the District Coordinator, must provide a list of stated goals of the local church for the next year in the following activities: worship, congregational care and evangelism, education, and stewardship. Upon review by the District Committee, and finding that the petition pledge an acceptable level of commitment and support, the District may issue a provisional charter for a period of up to one year, renewable by the District. Successive annual petitions should give evidence of continued growth and progress toward maturity, for renewal.

- C. NON-PROVISIONAL CHARTER: When a local church has thirty-five (35) members in good standing, with at least an average attendance for the past six (6) months of thirty-five (35) persons, that has shown its financial ability to support a full time pastor and program of church activity, the District Committee, as a result of its review of the church's petition and activity, may request that the UFMCC issue a charter to the church, non-provisionally. The church

1 must demonstrate its ability to support the work of the church, includ-
2 ing the ability to support to the limit of their ability the lay
3 delegate expenses to District and General Conferences. Any excep-
4 tion to the support of lay delegate expenses must be approved by
5 the appropriate District Conference or World Church Extension Area.
6 The church must provide for continuing growth in the following
7 areas: worship, congregational care and evangelism, education,
8 and stewardship. Upon receiving the church's petition in support
9 of the request for charter, non-provisionally, the District Com-
10 mittee will review and make recommendation for further action by
11 the church, or if the petition and church record is adequate, may
12 recommend that the UFMCC issue the charter, non-provisionally. In
13 its recommendation for charter, non-provisionally, the District
14 should also recommend an effective date of the charter.
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UFMCC - EASTERN CLERGY CONFERENCE

Tuesday, February 15, 1983



"We are laborer's together with God." I Cor 3:9

+++ +++ +++ +++ +++ +++ +++ +++ +++ +++ +++

CALL TO WORSHIP: I Corinthians 3:9-11

SINGING PRAISES

- # 6 Showers of Blessing
- # 7 Down By the Riverside
- # 8 Joyful, Joyful, We Adore Thee

CENTERING FOR WORSHIP

PRESENTING OUR OFFERINGS

*DOXOLOGY

To God be the glory, to God be the glory,
To God be the glory, for the things You have done;
By Your blood You have saved me;
With Your power You have raised me;
To God be the glory, for the things You have done.

SCRIPTURE: Genesis 9:12-17

*HYMN: # 9 Our God Has Made This World

SERMON: Jesus and the Kinsey scale.

Jennie Boyd Bull

A TIME FOR HEALING

- # 10 Just as I am
- # 11 Amazing Grace

REFLECTION & BENEDICTION

THE ARK

has been a symbol of the Church from earliest times. The symbolism is similar to that of the ship. When the flood destroyed the earth, the faithful were saved in the ark that God had told Noah to build. This Old Testament symbolism was used in the New Testament and in the other writings of the early Christians. The rainbow symbolizes hope and fulfillment.

THE VINE AND THE BRANCHES

is a symbol from the teachings of Jesus. He declared himself the true vine and his followers the branches. If the branch is to live it must remain a part of the vine (John 15:1). The Church has its beginning and end in Christ and without him there is no life. Related to this symbolism is the idea of the vineyard, symbolizing that believers must be workers in the kingdom.

Adrienne Rich / Roy Rich

Self Trivialization

Horizontal Hostility (dishing)

Misplaced compassion

Addiction / Idolatry

Depression / Betty Davis movies

Serious spouse

Eph 3:15-19

WHEREAS: Attorney John Wahl has donated his time and costs to UFMCC in several legal actions over the years, especially in connection with the work of institutional ministry; and,

WHEREAS: he successfully obtained a consent decrees to allow ministry in the penal institutions of California; and,

WHEREAS: he has successfully obtained a U.S. Court of Appeals ruling demanding a fair trial for UFMCC's petition to conduct worship services in the institutions of Michigan; and,

WHEREAS: he is continuing to work on our case against the Federal Bureau of Prisons, USA,

BE IT RESOLVED THAT:

The Tenth General Conference of UFMCC specially commend and thank John Wahl for his efforts in our behalf.

SCHEDULE TWO: RENT

Los Angeles Office	\$ 11,775.00
D.C. Offices	3,000.00
TOTAL	\$ 14,775.00

SCHEDULE THREE: PHONE

Los Angeles Office	\$ 7,000.00
MCAC	600.00
D.C. Office	2,400.00
TOTAL	\$10,000.00

SCHEDULE FOUR: EQUIPMENT

IBM Selectric Lease (FZ)	462.00	
IBM Selectric Lease (BIM)	462.00	
SAVIN (Copy Machine)	1,320.00	
Gestetner Mimeo	n/c	
Stencil Cutter - Gestetner	1,000.00	purchase
Folder	500.00	purchase
Stapler (Power)	100.00	purchase
Paper Cutter	200.00	purchase
Jogger	200.00	purchase
2 new/used typewriters	924.00	purchase
Postage Meter	230.00	rent
Combined Phototypesetter/Word Processing Unit/small computer	12,000.00	
TOTAL	17,498.00	
Budgeted	18,322.00	
(Over)/Under Budget	924.00	

SCHEDULE FIVE:

CHURCH WORLD EXTENSION	\$ 16,200.00
Executive Secretary -- Travel	
Washington, D.C. (October)	\$ 290.00
L.A. (January)	400.00
Western Ministers' Conference	465.00
Eastern Ministers' Conference	350.00
	\$ 1,505.00
Subsidy - Nigeria (\$100/mo)	\$ 1,200.00
Subsidy - Western Europe (\$300/mo)	3,600.00
Ext. Officer, Hon. (\$200/mo)	
Ext. Officer, Trav. (\$100/mo)	
Office Expense:	
Executive Secretary (\$100/mo)	\$ 1,200.00
Investigative Travel - Nigeria	1,000.00
Phone and Postage	1,000.00
Subsidy - Hispanic Ministry	3,200.00
Hon. Director (\$100/mo)	
Travel (\$2,000.)	
Administrative Expense (UFMCC)	3,250.00
Accounting Procedure	
Miscellaneous	245.00
TOTAL	\$ 16,200.00

SCHEDULE SIX:

FURNISHINGS AND FIXTURES	\$500.00
TDP Office Accessories	\$100.00
FZ Office Accessories	60.00
Shelving	100.00
Shipping/Receiving Table	25.00
Work Flow Boards	50.00
Chair, Treasurer Office	65.00
TOTAL	\$400.00

SCHEDULE ONE: Salaries

Position	Salary	Fringes	Gross	Weekly Gross	Taxable
Moderator	\$13,000	6,000 Hsg. 1,200 Auto 1,200 P.R.	21,400	\$411.53	13,000 IRS 19,000 FICA
Clerk	8,400	2,400 Hsg. 1,200 Auto	12,000	\$230.77	8,400 IRS 10,800 FICA
Office Manager	8,400	2,400 Hsg. 1,200 Auto	12,000	230.77	8,400 IRS 10,800 FICA
Treasurer	4,800	2,890 Tvl. 1,920 Exp.	4,800	400.00 (mo.)	None
Accountant	8,694		8,694	167.19	None
Washington Director	7,000	2,000 Hsg.	9,000	173.08	7,000 IRS 9,000 FICA
Asst. D.C.	6,600	Ins. / Vac.	6,600	126.92	6,600
Ex. Secty.	8,520	Ins. / Vac.	8,520	163.84	8,520
Graphics/Pub.	8,316	Ins. / Vac.	8,316	159.62	8,316
Dir. Inst. Min. (½)	4,800	Ins. / Vac.	4,800	92.30	None
Asst. Inst. Min. (½)	5,200	Ins. / Vac.	5,200	100.00	5,200
Typist/Steno	6,370	Ins. / Vac.	6,370	122.50	6,370
Clerk	7,946.50	Ins. / Vac.	7,946.50	152.31	7,946.50
Switchboard, Clerk	6,600	Ins. / Vac.	6,600	126.92	6,600
Typist (p.t.)	1,200	Ins. / Vac.	1,200		1,200

TOTALS		\$123,446.00	2,658.05	102,452
FICA Employer's Portion		0006,352.02		
H & A Insurance Est.		0004,800.00		
GRAND TOTAL		\$134,598.02		
Less Budgeted to other Schedules		3,000.00		
		<u>\$131,598.02</u>		

Actually Budgeted: \$124,960.00
(Over) / Under Budget (\$ 6,638.00)



5300 Santa Monica Boulevard, Suite 304, Los Angeles, California 90029 (213) 464-5100

ELDERS' MEETING IN LOS ANGELES, CALIFORNIA
January 22, 1979

Attendance: Elders Arehart, Cureton, Hose, Perry, Sandmire, Smith and Wilson.

OLD BUSINESS

- 79D-1 Reference: 78D-5 MOVED that the Treasurer be requested to submit a report to the Elders by March 1, with any necessary action items to appear on the April agenda. (M-Hose/2-Wilson; unanimous vote)

Reference 78G-7 The following question was received from the Rev. Phillip Speranza: In view of the fact that Elders' visits to the Canadian District have been financed by the District, will the Board of Elders inform the Fellowship of whence came the money for Elder Hose's visit to the District of Australasia? If Elder Hose's visit to the District of Australasia was paid for out of the general fund, will the Elders inform the Fellowship of the rationale for the trip?

- 79G-1 MOVED that the following response be issued: the Rev. Hose's trip to and from Australasia was financed by UFMCC funds, which is being reimbursed by the District of Australasia from the 10% UFMCC tithe which they have traditionally kept in the District. Thus, the trip was essentially financed by the UFMCC. It is standard practice for the liaison Elder to visit his/her district once per year at UFMCC expense, as our financial condition allows. Rev. Hose's rationale was the same as for all Elders' visits: to enhance communications between Districts, local churches and UFMCC Elders and staff. (M-Hose/2-Wilson; unanimous vote)

Reference: 78G-9 Status: Not yet implemented due to lack of time and energy.

- 79G-2 MOVED that staff be permitted to hold this motion in abeyance until feasible. (M-Wilson/2-Cureton; unanimous vote)

Reference: June 1978 Minutes, category J1, concerning structure of Boards of Institutional Ministry outside the USA. Status: Project transferred from Elder Arehart to Elder Sandmire when liaison responsibility was transferred.

- 79J1-1 MOVED that Elder Sandmire be requested to submit this draft via one of the weekly Elder's mailings by March 15, to be placed on the agenda of the April Elder's meeting. (M-Wilson/2-Cureton; unanimous vote)

Reference 78J10-1 Status: From General Conference Reports the following was compiled as tasks of the Commission on Faith, Fellowship and Order (FFO): The Commission will prepare a pamphlet on each FFO response to the "Six Questions" and will distribute them for local church use. The

pamphlets will be written in a style that will be easy to understand for persons who are not acquainted with theological jargon. Congregations and districts will be asked to critique the pamphlets so that the Commission will be able to keep in touch with the Fellowship's grass roots. The distribution of the pamphlets will be followed by district-level and congregational-level FFO workshops and conferences, to be conducted by FFO members. FFO task forces will solicit input from all levels of the Fellowship to selected questions (much in the same manner that was used to prepare the 1976 FFO paper). The task forces will use that "grass roots" input as a foundation for developing their reports. These task forces will serve as research bodies, reporting their findings to the FFO Commission which will, in turn, make appropriate and informed recommendations to the Fellowship.

- Task force on Women and the Bible
- Task force on Ethics
- Task force on Homosexuality and the Bible
- Task force on Liturgy

In addition the following was received from the Rev. William Taylor: "As chair, I would like to see FFO initiate and/or facilitate these programs as goals in addition to those already in the reports and directives. 1) A fellowship wide Christian Education program of practical applications of our theological stand; 2) Making available such printed matter as would be needed for such a program, especially regarding those Scriptures used by 'fundamentalists' to prove their condemnation of us; and 3) Engendering of Bible-content knowledge and familiarity of the Scriptures that we so sorely lack now.

79J10-1 MOVED that the Board of Elders assist in the prioritization of the goals of the FFO Commission, referring the last three to the Christian Education Commission to work in conjunction with FFO. The Liaison Elder to this Commission will be Elder Arehart. (M-Hose/2-Wilson; unanimous vote)

Reference 78J11-1 The following question was asked by the Rev. Phillip Speranza: In view of the fact that according to Article V.B.1.c of the UFMCC By-laws it is the function of the Elders to 'establish and make appointments to the various UFMCC Boards, Commissions, Committees and Institutions,' and 'to collect and disburse funds,' and 'to carry out all the directives of the General Conference,' will the Board of Elders defend their claim, implicit in 78J11-1, to decide, apart from the General Conference, which programmes are and are not 'top priority'? Are the Elders prepared to submit all existing programmes (in terms of boards, commissions, etc.) to the General Conference for review, in order to let the General Conference decide which programmes should continue, which programmes should be deleted, which programmes should be abandoned?

79J11-1 MOVED that the following response be issued: One of the functions of the Board of Elders is to 'carry out the administrative affairs of the UFMCC between General Conferences in an orderly manner.' (See Article V.B.1). One of our functions is to responsibly review programs and to streamline bureaucratic entanglements when they become non-functional or dysfunctional. All our decisions about Commissions, Boards, etc. are, and always have been, subject to the review of General Conference. (M-Smith/2-Sandmire; unanimous vote).

- 1 "Don't be an Indian-giver." (racism and culture)
- 2 "You don't look 35." (ageism)
- 3 Unsigned worship, and 'deaf and dumb.' (physical difference)
- 4 "He's not a real Christian." (theological beliefs)
- 5 "Act like a real man. Act like a real woman." (lifestyle)
- 6 "All of us in MCC have been oppressed as gays and lesbians." (lifestyle)
- 7 Satan as male. (sexism)
- 8 6. We recommend that the guidelines of this commission be similarly developed for each of the languages
- 9 which UFMCC congregations speak.
- 10 7. The task force recommends that inclusive language be introduced in membership classes of local con-
- 11 gregations as an area of discussion and education.
- 12 8. The task force recommends that these guidelines be applied at all levels of the life of UFMCC, both in
- 13 written, visual and spoken form, on the local, national and international levels.
- 14 9. The task force recommends that at all UFMCC functions at the local, national and international level,
- 15 all participants, to include outside guests, be informed of these guidelines.
- 16 10. The task force recommends that the UFMCC Department of Christian Education revise and develop
- 17 materials using these guidelines, including production of a packet and study guide for use in studying
- 18 inclusive language.
- 19 11. The task force recommends that the UFMCC commission a body to provide us with an inclusive scripture
- 20 that incorporates these guidelines. In the meantime, great care should be taken in applying these guide-
- 21 lines to scripture.
- 22 12. The task force recommends to the Ministerial Credentials and Affairs Committee that in evaluating
- 23 ministers it include an opportunity for the candidates to demonstrate their readiness to use inclusive
- 24 language.
- 25 13. The task force recommends that these guidelines be applied to the work of the Hymnody Committee.
- 26 14. The task force recommends that UFMCC use the name of the month and day in giving dates, since order
- 27 varies among countries when only numerals are used (eg. 6/2/80 can be June 2 or February 6). Also,
- 28 seasonal references should be eliminated, and months used instead (eg. not 'Fall Session' but 'September
- 29 Session').

SECTION II

- 30 15. Recommendations for Statement of Faith.

31 UFMCC By-laws, Article III: Doctrine, Sacraments and Rites.

- 32 A. Doctrine: Christianity is the revelation of God in Jesus Christ and is the religion set forth in the
- 33 Scriptures. *Jesus Christ is foretold in the Old Testament, presented in the New Testament, and*
- 34 *proclaimed by the Christian Church in every age and in every land.*

35 Founded in the interest of offering a church home to all who confess and believe, the Universal

36 Fellowship of Metropolitan Community Churches moves in the mainstream of Christianity.

37 Our faith is based upon the principles outlined in the historic creeds: Apostles' and Nicene.

38 We believe:

- 39 1. *In one triune God, omnipotent, omnipresent and omniscient, of one substance and of*

1	The first part of the document is a letter from the President of the United States to the Congress.	100
2	The second part of the document is a letter from the Secretary of the Treasury to the Congress.	101
3	The third part of the document is a letter from the Secretary of the Interior to the Congress.	102
4	The fourth part of the document is a letter from the Secretary of the War to the Congress.	103
5	The fifth part of the document is a letter from the Secretary of the Navy to the Congress.	104
6	The sixth part of the document is a letter from the Secretary of the State to the Congress.	105
7	The seventh part of the document is a letter from the Secretary of the War to the Congress.	106
8	The eighth part of the document is a letter from the Secretary of the Navy to the Congress.	107
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23	The twenty-third part of the document is a letter from the Secretary of the Navy to the Congress.	122
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25	The twenty-fifth part of the document is a letter from the Secretary of the War to the Congress.	124
26	The twenty-sixth part of the document is a letter from the Secretary of the Navy to the Congress.	125
27	The twenty-seventh part of the document is a letter from the Secretary of the State to the Congress.	126
28	The twenty-eighth part of the document is a letter from the Secretary of the War to the Congress.	127
29	The twenty-ninth part of the document is a letter from the Secretary of the Navy to the Congress.	128
30	The thirtieth part of the document is a letter from the Secretary of the State to the Congress.	129

SECTION II

31	The first part of the document is a letter from the President of the United States to the Congress.	130
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three persons: God - our Parent-Creator; Jesus - begotten of God, God in flesh, human; and the Holy Spirit - God as our Sustainer.

2. That the Bible is the divinely inspired Word of God, showing forth God to every person through the law and the prophets, and finally, completely and ultimately on earth in the being of Jesus Christ.
3. That Jesus . . . the Christ . . . historically recorded as living some 2,000 years before this writing, is God incarnate, of human birth, fully God and fully human, and that by being one with the will of God, Jesus has demonstrated once and forever that all people are likewise Children of God, being spiritually made in God's image.
4. That the Holy Spirit is God making known God's love and interest to all people. The Holy Spirit is God, available to and working through all who are willing to place their welfare in God's keeping.
5. Every person is justified by Grace to God through faith in Jesus Christ.
6. We are saved from loneliness, despair and degradation through God's gift of grace, as was declared by our *Saviour*. Such grace is not earned, but is a pure gift from a God of pure love. We further commend the *community* of the faithful to a life of prayer; to seek genuine forgiveness for unkind, thoughtless and unloving acts; and to a committed life of Christian service.
7. The Church serves to bring all people to God through Christ. To this end, it shall arrange for regular services of worship, prayer, interpretation of the Scriptures, and edification through the teaching and preaching of the Word.

B. Sacraments: This church embraces two holy Sacraments:

1. Baptism by water and the Spirit, as recorded in the Scriptures, shall be a sign of the dedication of each life to God and God's service. Through the words and acts of this sacrament, the recipient is identified as God's own Child.
2. Holy Communion is the partaking of blessed bread and wine in accordance with *the words of Jesus*: "This is my body . . . this is my blood." (Matthew 26:26-28.)
All who believe, confess and repent and seek God's love through Christ, after examining their consciences, may freely participate in the communal meal, signifying their desire to be received into *community with Jesus Christ*, to be saved by *Jesus Christ's* sacrifice, to participate in *Jesus Christ's* resurrection, and to commit their lives anew to *the service of Jesus Christ*.

The work of this task force is but one step in an ongoing process. The issue is not dead nor resolved. A step has been taken.

Respectfully Submitted:

Elders' Task Force on Inclusive Language

Rev. Brent Hawkes (chair), MCC Toronto, Ontario, Canada (*) (**)
 Rev. Willie White, St. John's MCC, Raleigh, NC, USA (*) (**)
 Lei Garcia, MCC of the Rockies, Denver, CO, USA (*)
 Rev. Shelley Hamilton, MCC Manhattan, NY, USA (*) (**)
 Rev. Edward Hougen, MCC Boston, MA, USA (*) (**)
 Rev. Jennie Boyd Bull, MCC Washington, DC, USA (*) (**)
 Annette Beall, MCC of the Resurrection, Houston, TX, USA (*)
 Rev. Delores Berry, MCC Baltimore, MD, USA (*) (**)
 Rev. Jose Mojica, UFMCC (**)

(*) Attended composition of draft report

(**) Attended composition of final report

**REPORT
OF
THE ELDERS TASK FORCE ON INCLUSIVE LANGUAGE
TO
THE 1981 UFMCC GENERAL CONFERENCE**

UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES

Elders' Task Force On Inclusive Language

30th April 1981

Dear Friends in Christ—

The Elders' Task Force On Inclusive Language was called into being at the June 1979 meeting of the Board of Elders as recorded in the following excerpt from the minutes:

In order to reverse what we perceive to be a potentially unhealthy trend of polarization on the issue of inclusive language, the Board of Elders will appoint an "Elders' Task Force" to report to the Elders and to the General Conference of 1981, with the mandate: (1) To research, discuss and propose to the Fellowship a definition of inclusive language, its parameters, and guidelines for appropriate usage in the life and worship of UFMCC churches. The method of that research will include the grass-roots study method used by the Commission on Faith, Fellowship and Order in the development of the six questions, soliciting input from every local congregation, district and member of UFMCC congregations. (2) To apply that research and those guidelines to the UFMCC Statement of Faith as found in the UFMCC By-laws; and to submit these findings and make recommendations to General Conference in 1981.

The establishment of the Task Force was presented to the 9th General Conference in the Elders' white paper and was approved by that conference.

The Task Force began work after the Los Angeles General Conference, over the phones and through the mail. Following the grass-roots model, input was requested from churches, districts, commissions, etcetera. We met in Washington D.C. from 21st to 25th July 1980 to draft our initial report. That report was circulated in October 1980 throughout the Fellowship for feedback. The various suggestions for revision were considered and this final report was drawn up at a meeting of the Task Force in Detroit in March of 1981. This report is being circulated for study and feedback in preparation for the General Conference.

Every attempt has been made to get as much input as possible from throughout UFMCC. In addition to the two hour committee-of-the-whole discussion during the business meeting, time is being set aside during the conference for individuals and groups to meet with the Task Force to discuss the report. Time has been allotted for these discussions to take place both before the Wednesday business meeting's committee-of-the-whole and between that meeting and the Friday vote. We are attempting to give you every opportunity to help us make the report as good and as acceptable as possible. If you wish to meet with us, please let me know so I can draw up a schedule.

Please note that the report will be voted on in two sections:

Section I: Recommendations 1 to 14 will require majority support for adoption as UFMCC's recommendations. Please remember you are not voting to approve the examples. They are provided only in an attempt to clarify the recommendations.

Section II: The recommended By-law changes require a 2/3 vote for adoption.

Enclosed also is a partial list of those individuals, churches, etcetera who have provided input to the Task Force.

Thank you for your suggestions and support.

s/s Rev. Brent Hawkes

Reverend Brent Hawkes
Chairperson

Please send all responses to:

MCC Toronto
730 Bathurst Street
Toronto, Ontario M5S-2R4

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s/s Rev. Brent Hawkes

Reverend Brent Hawkes
Chairperson

Please send all responses to:

MCC Toronto
730 Bathurst Street
Toronto, Ontario M5S-2R4

In addition to task force members, input from within UFMCC has been received from the following:

DISTRICT CONFERENCES

Mid-Atlantic District
Northeast District
South Atlantic District
South Central District
Mid-Central District
Southeast District
Canadian District

CHURCHES

MCC Galveston
MCC Waterloo
MCC Portland
MCC San Francisco
MCC East Bay
MCC Toronto
MCC Vancouver
MCC Detroit
MCC Houston
MCC Iliamo
MCC Boulder
MCC New York
MCC Miami Beach
MCC Memphis (Board of Directors)

INDIVIDUALS

Rev. Elder John Hose
Rev. Elder Troy Perry
Rev. Elder Nancy Wilson
Rev. Reid Christensen
Rev. Jeffrey Pulling
Rev. Marge Ragona
Rev. Brenda Cisneros-Hunt
Rev. Howard Wells
Ms. Rhea Miller
Mr. Robert Parker
Mr. Michael Jefferis
Ms. Linda Lopez
Ms. Margaret Trotter
Mr. Adam DeBaugh
Mr. Carl Cornish
Ms. Rene McCoy
Dr. Richard Follett
Mr. Emmett Watkins
Ms. Leslie Philipps
Mr. Don McRae

Rev. Karen Ziegler
Rev. Donna Vinson
Rev. Bill Hein
Rev. Jay Deacon
Rev. Ron Anderson
Rev. Gilbert Lincoln
Rev. Steven Quesnel
Rev. Ron Pannell
Rev. Jim Dykes
Rev. Richard Weatherly
Rev. Philip Speranza
Rev. Bruce Hill
Rev. Bruce Hughes
Rev. Charles Larsen
Rev. Claudia Vierra
Rev. Candace Naisbitt
Rev. Marshall Williams
Rev. Dee Lamb
Rev. Gerald Motto
Rev. Jane Carl

INCLUSIVE LANGUAGE TASK FORCE

INTRODUCTION TO GUIDELINES

The inclusive language task force was created to deal with the issue of language. Language, however, is not so simple a matter as it might first appear. How we speak about something not only describes the experience, but often shapes and creates it. The power and significance of language, words, the word, was clearly understood by the authors of Scripture who identified the act of creation with God's Word, God's speaking. The imagery of God's interaction with humanity is consistently expressed in terms of God's Word or speaking. The early prohibition against uttering God's name was a recognition of the power that a name or word holds. Indeed God's delegating to humanity the authority to name the birds and animals was an act of empowerment. Thus, when we deal with language in general, and God language in particular, we are venturing into an area of the deepest significance, and it is important that we proceed with care and with caution.

At the same time, both the Biblical tradition and the history of the faith community reveal that the one constant in God language is that of change. And how could it be otherwise? For it is a living God whom we worship and respond to. Both as individuals and as communities our understanding and experience of this God grows as we grow, and growth inevitably brings change.

The Bible in its present form evolved over a period of many centuries. Beginning as stories of faith passed on by word of mouth from generation to generation, these stories were eventually written down and added to. Different generations of faith communities shaped, edited, and retold these stories in light of their own understanding and experience of God. Still other communities later on discussed and debated which stories and which versions would be included as scripture and which would not. (The fact that even today, the Jews, the Catholics, and the Protestants all have slightly different scriptures vividly demonstrates that different perspectives have led communities to different determinations of God's Word.)

It is not surprising then, that we, in our age, following the tradition of our forebears in the faith, are retelling and reshaping the great stories of faith in light of our own experience and our own understanding of that same living God.

Such a restatement is a particular hallmark of any prophetic age, when God calls us into wider understandings of old truths and relationships in light of changing events and experience. It was after all, the reformulation of the faith by the prophets in response to the destruction of Israel that renewed that faith. It was the restatement of the law in the life and teachings of Jesus that fulfilled that law. It was the re-interpretation of who is the faith community by Paul that laid the foundation for an inclusive and universal church.

Any such change is also accompanied by tremendous resistance and hostility by those who seek to be loyal to the old formulations. Religious institutions and leaders in particular are susceptible to this form of blindness. Jesus' complaint that the people who loudly proclaim their veneration of the prophets of old are the same people who are stoning the prophets in their midst, is no less a problem in our own age.

If we can be certain that God is asking each of us to change in our understanding, we can be less certain as to the direction of that change. Is a new direction the leading of a living God or is it a turning away from the path that God has set before us? This, of course, is always the crucial question. For in our struggle together as a community, the debate is never between those who say we should follow the Word of God and those who say we should not – how easy that would be: but rather between those who have differing understandings of what in fact is God's Word for us. Since we know that our knowledge and our prophecy is imperfect, we cannot pretend that any of our beliefs, no matter how deeply held, are final or error-free formulations. How then do we approach change? It seems that we must always ask the same question. Does the intended change lead to a richer, deeper, more faithful understanding and experience of the God we have met in our own lives as well as in the testimony of the communities of faith throughout the ages, or does it lead to some diminished or self-serving view? This question does not always yield an immediate answer, but at least it delivers us from the meaningless spectacle of shouting Bible verses at one another and pretending that such a futile exercise is true reflection and examination.

In approaching the question of inclusive language, we need to consider the nature of the change that would take place. For what is being proposed is not merely a cosmetic change to politically mollify vociferous factions in our midst, but rather a different way of thinking, understanding, and speaking about God. Is that way a richer, deeper, more faithful one, or a diminished and self-serving one?

The members of the inclusive language task force, though representing diverse cultural and theological perspectives, are united in believing the guidelines here presented will enrich rather than diminish our faith experience. For the changes that these guidelines represent are in the interest of enlarging and expanding our understanding and experience of God. By no longer identifying God with words or concepts primarily or exclusively associated with one gender, one race, one group, we more faithfully witness to the nature of a God who is not limited to one gender, one race, or one group.

The fact that such a change is neither familiar nor comfortable for many of us does not mean that we need not expend the effort. Allowing our lives to be transformed by the power of God often involves our submitting to changes that we initially resist. The fact that such a change requires our learning to restate the traditional formulations of our faith in light of God's present Word is no less than other communities of faith have had to do before us. Indeed, to be part of such an emerging restatement of God's Word is not a burden, but a sacred privilege.

In addition to task force members, input from within UFMCC has been received from the following:

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Rev. Gerald Motto
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PREAMBLE

The reason we need to find and use inclusive language in our church life has been widely misunderstood. Inclusive language has often been urged upon congregations on grounds that the use of traditional, non-inclusive language upsets and angers some who then avoid the church. As Christians we need to be concerned about the feelings of others; however, if the only reason we use inclusive language is that it keeps some people from getting upset, then what of those who find the use of inclusive language disturbing because of its unfamiliarity? The principle which guides the life and practice of the church cannot be 'what do most people find comfortable,' but rather, 'what is God's will and purpose.' The reason we need to use inclusive language is not because we want to keep a particular group happy, but because it is necessary to promote justice, reconciliation and love, the agenda to which we Christians have been called.

Because of human sin, we live in a world of division and oppression. Groups which have traditionally exercised control over other groups inevitably and often unconsciously seek to preserve that superior status by denying the same access to power and privilege to others that they themselves enjoy. Such denial may be blatant in the form of discriminatory laws or customs, or it may be hidden but even more potent in the form of oppressive concepts or language. The insidious nature of language which serves to emphasize one group as the norm or standard is that it reinforces that group's primacy and importance every time we think or speak, thus, it becomes automatic or 'natural' to ascribe greater weight to that group. Justice, reconciliation and love demand that we overcome oppression wherever it exists, and we cannot exclude the oppressive structures of our language from this task.

The use of inclusive language does more than overcome a barrier to equal access. It frees us to apprehend and convey the wider truth. Paul urges the Corinthians to widen their hearts that they might fully experience the gospel (II Cor. 6:13). In the same spirit, he might urge us to widen our understanding so that we might better grasp the richness and fullness of God as well as of our own humanity. It is our openness to move beyond comfortable and familiar images that enables us to grow in our relationship with God. The importance of inclusive language is that it serves to liberate everyone.

SECTION I

1. What is inclusiveness?

Inclusiveness is an attitude or stance of mutuality and openness towards others that recognizes everyone's right of equal access to the experience and realization of wholeness, and it is a commitment to remove barriers between individuals and among communities that deny such access.

2. What is inclusive language?

Inclusive language reflects an attitude or stance of mutuality and openness towards others that recognizes everyone's right of equal access to the experiences and realization of wholeness.

Inclusive language reflects a sensitivity to overcoming barriers that exist between individuals and among communities in such areas as gender, race, class, age, physical differences, nationality, theological beliefs, culture and lifestyle.

3. Guidelines for inclusive language regarding gender.

a. References to people.

i) Use nongendered terms or inclusive gendered terms when referring to all sexes.

(eg. Instead of 'man' or 'mankind,' use 'human,' 'humanity,' 'humankind,' 'people,' 'all,' 'men and women,' 'female and male.' Do not use 'brothers in Christ' or 'Sons of God' or 'brotherhood,' but 'Christians,' 'friends,' 'community,' 'people of God,' 'children of God' or 'sisters and brothers.')

ii) Pronouns should not be of a single gender when referring to all sexes.

(eg. Instead of "A Christian should read his Bible daily" use "Christians should read their Bibles daily" (plural) - "A Christian should read his or her Bible daily" (both sexes) - "A Christian should read their Bible daily" (currently nonstandard grammar but used increasingly) - "A Christian should read the Bible daily" (drop the pronoun) - "The Bible should be read by Christians" (passive voice).

iii) Terms for occupations and roles should not refer to one gender.

(eg. Do not add diminutives of 'ess' or 'ette,' as in 'priestess.' It is a diminutive and demeaning to refer to women or gay men as 'girls.' Do not use 'spokesman' or 'chairman,' but 'chairperson' or 'chair.' Do not use 'man the booth' but 'staff the booth.' Forms of address should not call attention to sex, race or nationality, but to the role: not 'woman-' or 'gay-' or 'Hispanic-' minister, but 'minister'.)

b. Inclusive language for God.

i) Use nongendered or inclusive gendered terms for God wherever such improvements do not alter the fundamental meaning. If a gendered term is necessary or desirable, terms of the other gender should also be used for balance.

(Examples of nongendered terms for God: Creator, Maker, Sovereign, Holy One, Spirit, Lover, Ruler, Guide, Shepherd, Rock, Source of Life, Yahweh, the Almighty, Parent, Friend, Most High.)

ii) Balance male images for God with female images.

(eg. Nurturer, the Breastfed One, Mother, Midwife, Mother Eagle or Hen.)

iii) Where possible, replace pronouns with nongendered nouns or use balanced gendered pronouns or words such as 'who,' 'whom,' 'one' and 'Godself.'

c. Inclusive language for Jesus the Christ.

The historical person, Jesus, was male. "The historical fact that Jesus was male affirms not that God

chose to become incarnate with masculine characteristics, but that Jesus was truly human as well as truly divine. And because Jesus incorporates the humanity of both men and women, it is appropriate"* . . . to emphasize the full humanity by minimizing the use of male pronouns. (*page 21, *All May Be One: A Guide to Inclusive Church Language*, The Task Force on Women, Presbytery of the Twin Cities area, Minneapolis, Minnesota 1979.)

- d. The task force recommends as options the use of direct address, adjectives and verbs to replace nouns or pronouns in dealing with inclusive language, carefully considering whether meaning or purpose would be adversely changed.

(eg. Change "He's got the whole world in His hands" to "You've got the whole world in Your hands.")

4. Guidelines for inclusive language regarding race.

If we are indeed going to be an inclusive church, we must acknowledge that we are the products of our past. Incorporated within our Christian religious heritage is a long history of racism (conscious and unconscious). Racism, whether conscious or unconscious, is destructive and must be overcome in order for us to be whole in our Christian faith. So, in keeping with our guideline for inclusivity, we strongly recommend the elimination of racist language, imagery and symbols in references to people, God, Jesus Christ, scripture, hymns, songs, liturgy and contemporary language.

(eg. We recommend not using language which suggests that white is the preferred color, such as "wash me white as snow." Instead, use "pure as hope" or "free of sin." Instead of "pearly white gates" use "heavenly gates" and instead of "robes of pure white" use "spotless robes." We discourage the exclusive use of dark colors in liturgical attire to indicate death or mourning and we discourage the exclusive use of white to indicate joy or life. The best solution is to show that on the authority of the Bible black and darkness can be positive symbols — symbols of the divine and of goodness.)

"The paradox of Christianity is that what is wisdom to reason is foolishness to God, and what seems foolish or irrational to reason is the true wisdom that leads to redemption. The darkness from which reason flees is the true path to truth and being. This is the constant teaching of the scriptures. The greatest redemptive acts in the history of salvation were done at night or in darkness: the first creation, the night of the Exodus, the night of the incarnation, the night of the Last Supper, the night of the Resurrection. There is no other way to life, truth and being but through the positive darkness of Faith." (page 162-3, *The Dark Center: A Process Theology of Blackness*, Bulalio Baltazar, Paulist Press, New York 1973.)

The task force had a problem dealing with the separation of the issues of pigmentation (white, black) and illumination (light, dark). Because of its racism, society has so strongly interwoven the two. In a technical and a theological sense they are indeed separate issues whereas, in their practical application, they are often combined. We need to be especially mindful of how we use terms of lightness and darkness.

5. The relation of inclusive language to the life and worship of the church.

The above guidelines should be applied when reading translations of scripture, in hymns, songs and liturgy, and in contemporary language.

(eg. White as good and black as evil.)	(racism)
Church as 'she.'	(sexism)
America as the U.S.	(nationalism)
U.S. as normative.	(nationalism)
"Anybody who is somebody will be there."	(classism)
"The Church is in the wrong section of town."	(classism)
"Everyone can afford to go if they choose."	(classism)

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New English Bible, adapted
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TOGETHER WITH THE PROPOSALS OF 1973 and 1981

Note: By-law changes were also made in 1979, no changes were made in what we now know as Article III. Excepting punctuation changes, language that exists in the current (1981) by-laws is shown in **bold face** in the year or document in which that language was introduced. This document is for study purposes only. We ask for your best recollections, notes, etc. about the process of making these changes. Comments will not be attributed without the permission of the comentator in any finished product. Do please feel free to make interlinear notes about the process including any rejected language that you may remember. Thank you.

JHG for the Commission on Faith, Fellowship and Order

1970	1971	1973 Proposed	1973	1975	1977	1981 Proposed	1981
ARTICLE IV DOCTRINE:	ARTICLE IV DOCTRINE:	ARTICLE III DOCTRINE, SACRAMENTS AND RITES	ARTICLE III DOCTRINE SACRAMENTS AND RITES			ARTICLE III Doctrine, Sacraments and Rites	ARTICLE III DOCTRINE, SACRAMENTS AND RITES
		A. Doctrine:	A. Doctrine:			A. Doctrine:	A. Doctrine:
Christianity is the	Christianity is the	Christianity is the	Christianity is the			Christianity is the	Christianity is the
revelation of God in	revelation of God in	revelation of God in	revelation of God in			revelation of God in	revelation of God in
Jesus Christ, and is	Jesus Christ, and is	Jesus Christ, and is	Jesus Christ and is			Jesus Christ and is	Jesus Christ and is
the religion set forth	the religion set forth	the religion set forth	the religion set forth			the religion set forth	the religion set forth
in the Scriptures.	in the Scriptures.	in the Scriptures.	in the Scriptures.			in the Scriptures.	in the Scriptures.
The Old Testament	The Old Testament	The Old Testament	The Old Testament			Jesus Christ is foretold	Jesus Christ is foretold
foretells Him,	foretells Him,	foretells Him,	foretells Him,			in the Old Testament,	in the Old Testament,
the New Testament	the New Testament	the New Testament	the New Testament			presented in	presented in
presents Him	presents Him	presents Him	presents Him			the New Testament,	the New Testament,
and the Christian Church	and the Christian Church	and the Christian Church	and the Christian Church			and proclaimed by the	and proclaimed by the
proclaims Him in every	proclaims Him in every	proclaims Him in every	proclaims Him in every			Christian Church in every	Christian Church in every
age and in every land.	age and in every land.	age and in every land.	age and in every land.			age and in every land.	age and in every land.

1970	1971	1973 Proposed	1973	1975	1977	1981 Proposed	1981
The UNIVERSAL FELLOW-	The UNIVERSAL FELLOW-						
SHIP OF METROPOLITAN	SHIP OF METROPOLITAN						
COMMUNITY CHURCHES,	COMMUNITY CHURCHES,						
founded in the interest	founded in the interest	Founded in the interest	Founded in the interest			Founded in the interest	Founded in the interest
of offering a church	of offering a church	of offering a church	of offering a church			of offering a church	of offering a church
home to all who confess	home to all who confess	home to all who confess	home to all who confess			home to all who confess	home to all who confess
and believe,	and believe,	and believe, the	and believe, the			and believe, the	and believe, the
		UNIVERSAL FELLOWSHIP OF	UNIVERSAL FELLOWSHIP OF			Universal Fellowship of	Universal Fellowship of
		METROPOLITAN COMMUNITY	METROPOLITAN COMMUNITY			Metropolitan Community	Metropolitan Community
moves in	moves in	CHURCHES moves in	CHURCHES moves in			Churches moves in	Churches moves in
the mainstream of	the mainstream of	the mainstream of	the mainstream of			the mainstream of	the mainstream of
Christianity.	Christianity.	Christianity.	Christianity.			Christianity.	Christianity.
Our faith is based upon	Our faith is based upon	Our faith is based upon	Our faith is based upon		Our faith is based upon	Our faith is based upon	Our faith is based upon
the principles outlined	the principles outlined	the principles outlined	the principles outlined		the principles outlined	the principles outlined	the principles outlined
in the Apostolic	in the Apostolic	in the Apostolic	in the historic creeds:		in the historic Creeds:	in the historic creeds:	in the historic creeds:
Creeds...	Creed...	Creed.	Apostles', Nicene, and		Apostles and Nicene.	Apostles' and Nicene.	Apostles' and Nicene.
			Athanasian.				
A. WE BELIEVE:	A. We believe:	We believe:	We believe:			We believe:	We believe:
1. In One God,	1. In one God,	1. In one God,	1. In one triune God,			1. In one triune God,	1. In one triune God,
omnipotent, omnipresent,	omnipotent, omnipresent,	omnipotent, omnipresent,				omnipotent, omnipresent,	omnipotent, omnipresent,
						and omniscient,	and omniscient,

1970	1971	1973 Proposed	1973	1975	1977	1981 Proposed	1981
			of one substance,			of one substance,	of one substance,
			in the persons of the				
			Father, Son and				
			Holy Spirit,			and of three persons:	and of three persons:
			omnipotent, omnipresent,				
			and omniscient,				
He being the creator of	He being the creator of	He being the creator of	God being the creator of			God - our Parent-Creator;	God - our Parent-Creator;
all life	all life	all life	all life				
which has spirituality,	which has spirituality,						
the Prime mover the	the prime mover and	the prime mover and the	the Prime mover the			Jesus	Jesus Christ the only
						begotten of God,	begotten son of God,
						God in flesh, human,	God in flesh, human;
						and the Holy Spirit - God	and the Holy Spirit - God
						as our Sustainer.	as our Sustainer.
2. That the Bible is the	2. That the Bible is the	2. That the Bible is the	2. That the Bible is the			2. That the Bible is the	2. That the Bible is the
divinely inspired Word	divinely inspired Work	divinely inspired Word	divinely inspired Word			divinely inspired Word	divinely inspired Word
of God, containing	of God, containing	of God, showing forth	of God, showing forth			of God, showing forth	of God, showing forth
God's revelation	God's revelation	God's revelation	God			God	God
of Himself	of Himself	of Himself					
to mankind	to mankind	to every person	to every person			to every person	to every person

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1970	1971	1973 Proposed	1973	1975	1977	1981 Proposed	1981
through the law and the	through the law and the	through the law and the	through the law and the			through the law and the	through the law and the
Prophets and finally,	Prophets and finally,	Prophets, and finally,	Prophets, and finally,			Prophets, and finally,	Prophets, and finally,
completely and ultimately	completely, and ultimately	completely, and ultimately	completely, and ultimately			completely and ultimately	completely and ultimately,
through His presence	through His presence	through His presence					
on earth in the being	on earth in the being	on earth in the being	on earth in the being			on earth in the being	on earth in the being
of His Son, Jesus Christ.	of His Son, Jesus Christ.	of His Son, Jesus Christ.	of Jesus Christ.			of Jesus Christ.	of Jesus Christ.
3. That Jesus...the	3. That Jesus...the	3. That Jesus...the	3. That Jesus...the			3. That Jesus...the	3. That Jesus...the
Christ...historically	Christ...historically	Christ...historically	Christ...historically			Christ...historically	Christ...historically
recorded as dwelling	recorded as dwelling	recorded as living	recorded as living			recorded as living	recorded as living
in Asia Minor	in Asia Minor						
some 2000 years before	some 2000 years before	some 2000 years before	some 2000 years before			some 2000 years before	some 2000 years before
this writing	this writing	this writing	this writing			this writing	this writing
is God's	is God's	is God's	is the Father's			is God incarnate,	is God incarnate,
most divine Son,	most Divine Son,	most Divine Son,	most Divine Son,				
as well as being the	as well as being the	as well as being the	as well as being the				
son of man,	Son of Man,	Son of Man,	Son of Man,				
born of woman.	born of Woman.	born of woman.	born of woman.			of human birth,	of human birth,
						fully God and fully human,	fully God and fully human,
And that by total sub-	And that by total sub-	And that by total sub-	And that by total sub-			and that by being one	and that by being one
servience to God,	servience to God,	servience to God,	servience to God,			with the will of God,	with God,
		the Father, Jesus had	the Father, Jesus had				

1970	1971	1973 Proposed	1973	1975	1977	1981 Proposed	1981
the Father, has	the Father, has	the Father, Jesus has	the Father Jesus has			Jesus has	Jesus has
demonstrated once and	demonstrated once and	demonstrated once and	demonstrated once and			demonstrated once and	demonstrated once and
forever that all	forever that all	forever that all	forever that all			forever that all	forever that all
men are likewise	men are likewise	people are likewise	people are likewise			people are likewise	people are likewise
Children of God, being	children of God, being	children of God, being	children of God, being			Children of God, being	Children of God, being
spiritually made in	spiritually made in	spiritually made in	spiritually made in			spiritually made in	spiritually made in
His image.	His image.	His image.	God's image.			God's image.	God's image.
4, That the Holy Spirit	4. That the Holy Spirit	4. That the Holy Spirit	4. That the Holy Spirit			4. That the Holy Spirit	4. That the Holy Spirit
is the working arm of God,	is the working arm of God,	is the working arm of God,	is God making known			is God making known	is God making known
			God's love and interest			God's love and interest	God's love and interest
			to all people.			to all people.	to all people.
			The Holy Spirit is God,			The Holy Spirit is God	The Holy Spirit is God
available to, and working	available to, and working	available to, and working	available to, and working			available to and working	available to and working
through all who are	through all who are	through all who are	through all who are			through all who are	through all who are
willing to place their	willing to place their	willing to place their	willing to place their			willing to place their	willing to place their
welfare in His keeping.	welfare in His keeping	welfare in His keeping	welfare in God's keeping.			welfare in God's keeping.	welfare in God's keeping.
That the Holy Spirit is	That the Holy Spirit is	That the Holy Spirit is					
the manifestation of	the manifestation of	the manifestation of					
God's love and interest	God's love and interest	God's love and interest					
in all men,	in all men,	in all people,					

1970	1971	1973 Proposed	1973	1975	1977	1981 Proposed	1981
and given the opportun-	and given the opportun-	and given the opportun-					
ity, making His presence	ity, making His presence	ity, makes His presence					
felt in their lives.	felt in their lives.	felt in their lives.					
B. WE FURTHER BELIEVE THAT:	B. We further believe that:	We further believe that:					
1. All men are justified	1. All men are justified	1. Every person is justified	5. Every person is justified by grace		5. Every person is justified by Grace	5. Every persons is justified by Grace	
to God through Faith.	to God through faith.	to God through faith.	to God through faith in Jesus Christ.		to God through faith in Jesus Christ.	to God through faith in Jesus Christ.	
2. Further,	2. Further,						
we are saved from	we are saved from	2. We are saved from	6. We are saved from		6. We are saved from	6. We are saved from	
lonliness, despair and	lonliness, despair and	lonliness, despair and	lonliness, despair and		lonliness, despair and	lonliness, despair and	
degradation through	degradation through	degradation through	degradation through		degradation through	degradation through	
through God's gift of	through God's gift of	through God's gift of	through God's gift of		through God's gift of	through God's gift of	
grace, as witnessed	grace, as witnessed	grace, as was declared	grace, as was declared		grace, as was declared	grace, as was declared	
by our Master's words	by our Master's words	by our Master.	by our Master.		by our Savior.	by our Savior.	
when He said, "Today	when He said, "Today						
shalt thou be with me	shalt thou be with me						
in Paradise."	in Paradise."						
Such grace is not earned	Such grace is not earned	Such grace is not earned	Such grace is not earned		Such grace is not earned,	Such grace is not earned,	

1970	1971	1973 Proposed	1973	1975	1977	1981 Proposed	1981
but is a pure gift from	but is a pure gift from	but is a pure gift from	but is a pure gift from			but is a pure gift from	but is a pure gift from
a God of pure love.	a God of pure love.	a God of pure love.	a God of pure love.			a God of pure love.	a God of pure love.
We further commend the	We further commend the	We further commend the	We further commend the			We further commend the	We further commend the
Fellowship of the	Fellowship of the	Fellowship of the	Fellowship of the			community of the	community of the
Faithful to a life of	Faithful to a life of	Faithful to a life of	Faithful to a life of			faithful to a life of	faithful to a life of
prayer; seeking genuine	prayer; seeking genuine	prayer; seeking genuine	prayer; to seek genuine			prayer; to seek genuine	prayer; to seek genuine
forgiveness for unkind,	forgiveness for unkind,	forgiveness for unkind,	forgiveness for unkind,			forgiveness for unkind,	forgiveness for unkind,
thoughtless and	thoughtless and	thoughtless and	thoughtless and			thoughtless and	thoughtless and
unloving acts and deeds.	unloving acts and deeds.	unloving acts and deeds.	unloving acts; and to a	unloving acts; and to a		unloving acts; and to a	unloving acts; and to a
			committed life of			committed life of	committed life of
			Christian service.			Christian service.	Christian service.
To this end, we enjoin	To this end, we enjoin						
the brethern assembled	the brethern assembled						
together to express	together to express						
through Christian	through Christian						
witness, a personal	witness, a personal						
commitment to lead	commitment to lead						
Godly and Christlike	Godly and Christlike						
lives, approaching His	lives, approaching His						
throne in an attitude	throne in an attitude						

1970	1971	1973 Proposed	1973	1975	1977	1981 Proposed	1981
of prayer, seeking re- generation and rebirth.	of prayer, seeking re- generation and rebirth.						
The Church shall serve as the vehicle for bringing men to God through Christ. To this end, it shall arrange for regular services of worship, prayer, interpretation of the Scriptures, and edification through the teaching and preaching of the Word.	The Church shall serve as the vehicle for bring men to God through Christ. To this end, it shall arrange for regular services of worship, prayer, interpretation of the Scriptures, and edification through the teaching and preaching of the Word.	3. The Church shall serve as the vehicle for bringing all people to God through Christ. To this end, it shall arrange for regular services of worship, prayer, interpretation of the Scriptures, and edification through the teaching and preaching of the Word.	7. The Church serves all people to bring all people to God through Christ. To this end, it shall arrange for regular services of worship, prayer, interpretation of the Scriptures, and edification through the teaching and preaching of the Word.			7. The Church serves to bring all people to God through Christ. To this end, it shall arrange for regular services of worship, prayer, interpretation of the Scriptures, and edification through the teaching and preaching of the Word.	7. The Church serves to bring all people to God through Christ. To this end, it shall arrange for regular services of worship, prayer, interpretation of the Scriptures, and edification through the teaching and preaching of the Word.
C. SACRAMENTS: The Church shall embrace two Holy Sacraments: 1. Baptism by water and the spirit, as recorded in Matthew 28: 19 and	C. Sacraments: The Church shall embrace two Holy Sacraments: 1. Baptism by water and the spirit, as recorded in Matthew 28: 19 and	B. Sacraments: This Church embraces two Holy Sacraments: 1. Baptism by water and the spirit, as recorded in Matthew 28: 19 and 20 and	B. SACRAMENTS: This Church embraces two Holy Sacraments: 1. Baptism by water and by the spirit, as recorded in the Scriptures,			B. Sacraments: This church embraces two holy Sacraments: 1. Baptism by water and the spirit, as recorded in the Scriptures,	B. SACRAMENTS: This church embraces two holy sacraments: 1. BAPTISM by water and the spirit, as recorded in the Scriptures,

page 9							
++++++ 1970 ++++++	++++++ 1971 ++++++	++++++ 1973 Proposed ++++++	++++++ 1973 ++++++	++++++ 1975 ++++++	++++++ 1977 ++++++	++++++ 1981 Proposed ++++++	++++++ 1981 ++++++
as exemplified by	and as exemplified by	as exemplified by					
Christ at the hands of John the Baptist. This Baptism	Christ at the hands of John the Baptist. This Baptism	Christ at the hands of John the Baptist. this Baptism					
shall be a sign of the dedication of each life to God and His service.	shall be a sign of the dedication of each life to God and His service.	shall be a sign of the dedication of each life to God and His service.	shall be a sign of the dedication of each life to God and God's service.			shall be a sign of the dedication of each life to God and God's service.	shall be a sign of the dedication of each life to God and God's service.
Through the words and acts of this baptism, the words, "God's own child" shall be stamped upon the recipient.	Through the Words and acts of this baptism, the words, "God's own child" shall be stamped upon the recipient.	Through the words and acts of this sacrament , the recipient is eternally identified as God's own child.	Through the words and acts of this sacrament, the recipient is identified as God's own child.			Through the words and acts of this sacrament, the recipient is identified as God's own child.	Through the words and acts of this sacrament, the recipient is identified as God's own child.
2. Holy Communion (or the Mass), which is the partaking of bread and wine symbolizing	2. Holy Communion (or the Mass), which is the partaking of bread and wine symbolizing	2. Holy Communion is the partaking of bread and wine which spiritually	2. Holy Communion is the partaking of blessed bread and wine in accordance with			2. Holy Communion is the partaking of blessed bread and wine in accordance with the	2. HOLY COMMUNION is the partaking of blessed bread and fruit of the vine in accordance with the

1970	1971	1973 Proposed	1973	1975	1977	1981 Proposed	1981
		represents					
the broken body and spilt blood of Jesus Christ.	the broken body and spilt blood of Jesus Christ.	the body and blood of Jesus Christ given for us through His sacrifice upon the cross. (Mt. 26: 26-28)	our Lord's words: "This is my body... this is my blood." (Mt. 26: 26-28)			Words of Jesus: "This is my body... this is my blood." (Mt. 26: 26-28)	Words of Jesus, our Sovereign: "This is my body... this is my blood." (Mt. 26: 26-28)
All who believe, confess and repent and seek God's love after examining their own conscience may freely participate in the communal meal, signifying their desire to be received into His Fellowship, and be saved by His sacrifice.	All who believe, confess and repent, and seek God's love after examining their own conscience may freely participate in the communal meal, signifying their desire to be received into His Fellowship, and be saved by His sacrifice.	All who believe, confess, repent, and seek God's love after examining their own conscience may freely participate in the communal meal, signifying their desire to be received into His Fellowship, to be saved by His sacrifice, to participate in	All who believe, confess, repent, and seek God's love after examining their own consciences, may freely participate in the communal meal, signifying their desire to be received into God's Fellowship, to be saved by His sacrifice, to participate in			All who believe, confess and repent and seek God's love through Christ after examining their consciences, may freely participate in the communal meal, signifying their desire to be received into community with Jesus Christ, to be saved by Jesus Christ's sacrifice, to participate in	All who believe, confess and repent and seek God's love through Christ after examining their consciences, may freely participate in the communal meal, signifying their desire to be received into community with Jesus Christ, to be saved by Jesus Christ's sacrifice, to participate in

1970	1971	1973 Proposed	1973	1975	1977	1981 Proposed	1981
		His resurrection,	His resurrection,			Jesus Christ's resurrection, and to commit their	Jesus Christ's resurrection, and to commit their
		and to commit their	and to commit their				
		lives anew to	lives anew to			lives anew to	lives anew to
		His service.	His service.			the service of Jesus Christ.	the service of Jesus Christ.
D. RITUALS:	D. Rituals	C. Rites	C. RITES:				C. RITUES::
The Rites of the Church,	The rites of the Church,	The rites of the Church	The rites of the Church				The rites of the Church
as performed by its	as performed by its	as performed by its	as performed by its				as performed by its
duly appointed ministers	duly appointed ministers	duly authorized ministers	duly authorized ministers				duly authorized ministers
shall consist of:	shall consist of:	shall consist of	shall consist of				shall consist of
		the following:	the following:				the following:
1. The office of	1. The Office of	1. The rite of	1. The rite of	1. The RITE OF			1. The RITE OF
Ordination,	Ordination,	ordination is the	ordination is the	ORDINATION is the			ORDINATION is the
		inducting into the	setting apart of	setting apart of			setting apart of
		ministry of the Church					
		duly qualified persons.	duly qualified persons.	duly qualified persons			duly qualified persons
			for the professional	for the professional			for the professional
			ministry of this church.	ministry of this church.			ministry of this church.
evidenced	evidenced	It is evidenced	It is evidenced	It is evidenced			It is evidenced
by the "laying on of	by the 'Laying on of	by the laying on of	by the laying on of	by the laying on of			by the laying on of
hands," by its duly	Hands," by its duly	hands by authorized	hands by authorized	hands by authorized			hands by authorized

1970	1971	1973 Proposed	1973	1975	1977	1981 Proposed	1981
ordained ministers,	ordained ministers,	ordained ministers,	ordained ministers,	ordained ministers,			ordained clergy,
initiating the Church's	initiating the Church's						
servants into the duly	servants into the duly						
constituted offices of	constitutes offices of						
Elders, Deacons, Ex-	Elders, Deacons, Ex-						
horters and Ministers	horters and Ministers						
of the Gospel. Such	of the Gospel. Such						
ordination shall ex-	ordination shall ex-						
tend throughout the	tend throughout the						
lifetime of the	lifetime of the						
Ordinee, unless decreed	Ordinee, unless decreed						
otherwise by the Church	otherwise by the Church						
disciplinary Boards in	disciplinary Boards in						
regularly constituted	regularly constituted						
meetings.	meetings.	pursuant to these	pursuant to these	pursuant to these			pursuant to these
		By-laws.	By-laws.	By-laws.			By-laws.
		2. The rite of attaining	2. The rite of attaining	2. The RITE OF ATTAINING	2. The RITE OF ATTAINING		2. The RITE OF ATTAINING
2. Membership in the	2. Membership in the	membership in the	membership in the	MEMBERSHIP IN THE	MEMBERSHIP IN THE		MEMBERSHIP IN THE
Church	Church	Church	Church	CHURCH	CHURCH,		CHURCH,
					Mission or study group		Mission or Study Group
can be achieved by	can be achieved by	shall be conducted by the	shall be conducted by the	shall be conducted by the	shall be conducted by the		shall be conducted by the
		minister	minister	minister	minister or		pastor, interim pastor

1970	1971	1973 Proposed	1973	1975	1977	1981 Proposed	1981
					worship coordinator		or worship coordinator
		before a local congregation at any regular worship service.	before a local congregation at any regular worship service.	before a local congregation at any regular worship service.	before a local congregation at any regular worship service.		before a local congregation at any regular worship service.
		After completing classes for instruction in the beliefs and doctrines of the Church, membership in the Church	After completing classes for instruction in the beliefs and doctrines of the Church, membership in the Church	After completing classes for instruction in the beliefs and doctrines of the Church, membership in the Church	After completing classes for instruction in the beliefs and doctrines of the Church, membership in the Church,		After completing classes for instruction in the beliefs and doctrines of the Church, membership in the Church,
					Mission or Study Group		Mission or Study Group
can be achieved by	can be achieved by	may be achieved by	may be achieved by	may be achieved by	may be achieved by		may be achieved by
			baptised Christians	baptised Christians	baptised Christians		baptised Christians
			through a	through a	through a		through a
letter of transfer from a recognized Christian body or through confirmation and/or affirmation of Faith, after duly studios effort in classes instituted for instruction in the beliefs and	letter of transfer from a recognized Christian body or through confirmation and/or affirmation of Faith, after duly studios effort in classes instituted for instruction in the beliefs and	letter of transfer from a recognized Christian body or through confirmation and/or affirmation of faith. after duly studios effort in classes instituted for instruction in the beliefs and	letter of transfer from a recognized Christian body or through confirmation and/or affirmation of faith. after duly studios effort in classes instituted for instruction in the beliefs and	letter of transfer from a recognized Christian body or through confirmation and/or affirmation of faith. after duly studios effort in classes instituted for instruction in the beliefs and	letter of transfer from a recognized Christian body or through confirmation and/or affirmation of faith. after duly studios effort in classes instituted for instruction in the beliefs and		letter of transfer from a recognized Christian body or through confirmation and/or affirmation of faith. after duly studios effort in classes instituted for instruction in the beliefs and

page 14							
***** 1970 *****	***** 1971 *****	***** 1973 Proposed *****	***** 1973 *****	***** 1975 *****	***** 1977 *****	***** 1981 Proposed *****	***** 1981 *****
doctrines of the Church.	doctrines of the Church.						
3. The office of Holy Matrimony	3. The office of Holy Matrimony or Holy Union	3. The rite of Blessed Union and the rite of Holy Matrimony	3. The rite of Holy Union and the rite of Holy Matrimony	3. The RITE OF HOLY UNION and the RITE OF HOLY MATRIMONY			3. The RITE OF HOLY UNION and the RITE OF HOLY MATRIMONY
shall be a rite of the Church performed by its ordained ministers	shall be a rite of the Church performed by its Licensed or Ordained Ministers	is the spiritual joining	are the spiritual joining	are the spiritual joining			are the spiritual joining
		of two persons	of two persons	of two persons			of two persons
in a manner fitting and proper as prescribed in the "Orders of Worship."	in a manner fitting and proper as prescribed in the "Orders of Worship."	in a manner fitting and proper	in a manner fitting and proper	in a manner fitting and proper			in a manner fitting and proper
		by a duly authorized minister of the Church.	by a duly authorized minister of the Church.	by a duly authorized minister of the Church.			by a duly authorized clergy of the Church.
The partners in marriage	The partners in this marriage or union						
		After both persons have been counseled and apprised of their responsibilities one towards the other,	After both persons have been counseled and apprised of their responsibilities one towards the other,	After both persons have been counseled and apprised of their responsibilities one towards the other,			After both persons have been counseled and apprised of their responsibilities one towards the other,
shall be counseled and appraised of their responsibility	shall be counseled and appraised of their responsibility	this rite of conferring	this rite of conferring	this rite of conferring			this rite of conferring
in being enjoined with	in being joined with						

1970	1971	1973 Proposed	1973	1975	1977	1981 Proposed	1981
God's blessing.	God's blessing.	God's blessing	God's blessing	God's blessing			God's blessing
		may be performed.	may be performed.	may be performed.			may be performed.
4. The Church will	4. The Church will	4. The rite of funeral	4. The rite of funeral	4. The RITE OF FUNERAL			4. The RITE OF FUNERAL
conduct, as a rite,	conduct, as a rite,	or memorial service	or memorial service	OR MEMORIAL SERVICE			OR MEMORIAL SERVICE
fitting memorial	fitting memorial	is to be fittingly	is to be fittingly	is to be fittingly			is to be fittingly
services	services						
		conducted by the	conducted by the	conducted by the			conducted by the
		ministers of the Church	ministers of the Church	ministers of the Church			ministers of the Church
for the dead, committing	for the dead, committing	for the deceased.	for the deceased.	for the deceased.			for the deceased.
their bodies back to	their bodies back to						
the earth from which	the earth from which						
they came, and their	they came, and their						
spirits unto God's	spirits unto God's						
eternal care.	eternal care.						
5. The Church, through	5. The Church, through	5. The rite of healing	5. The rite of laying	5. The RITE OF LAYING			5. The RITE OF LAYING
			on of hands	ON OF HANDS			ON OF HANDS
duly appointed and	the duly appointed and		or				
ordained offices, shall	ordained offices, shall	of	prayer for the healing of	prayer for the healing of			prayer for the healing of
encourage healing of	encourage healing of						
the sick of mind and	the sick of mind and	the sick of mind or	the sick of mind,	the sick of mind,			the sick of mind,
body	body	body	body or spirit	body or spirit			body or spirit

1970	1971	1973 Proposed	1973	1975	1977	1981 Proposed	1981
through prayer and supplication.	through prayer and supplication						
		is to be conducted by the ministers of the Church, at their dis- cretion, upon request.	is to be conducted by the ministers of the church, at their dis- cretion, upon request.	is to be conducted by the ministers of the Church, at their dis- cretion, upon request.			is to be conducted by the ministers of the Church, at their dis- cretion, upon request.
6. And a rite of the Fellowship shall be the consecration and/or dedication of a church building to the eternal glory of God.	6. And a rite of the Fellowship shall be the consecration and/or dedication of a church building to the eternal glory of God.	6. The rite of blessing may be	6. The rite of blessing may be	6. The RITE OF BLESSING may be			6. The RITE OF BLESSING may be
		conducted by the ministers of the Church for persons, things and relationships when deemed appropriate by the minister. This includes the dedication of a church building to the glory of God.	conducted by the ministers of the Church for persons, things and relationships when deemed appropriate by the minister. This includes the dedication of a church building to the glory of God.	c onducted by the ministers of the Church for persons, things and relationships when deemed appropriate by the minister. This includes the dedication of a church building to the glory of God.			conducted by the ministers of the Church for persons, things and relationships when deemed appropriate by the minister. This includes the dedication of a church building to the glory of God.

1970	1971	1973 Proposed	1973	1975	1977	1981 Proposed	1981
These, then, are the	These, then, are the						
tenets of our Fellow-	tenets of our Fellow-						
ship. It is our hope	ship. It is our hope						
and prayer that they	and prayer that they						
will continue to have	will continue to have						
meaningful application	meaningful application						
to the members, congre-	to the members, congre-						
gations, and groups	gations, and groups						
constituting the UNI-	constituting the UNI-						
VERSAL FELLOWSHIP OF	VERSAL FELLOWSHIP OF						
METROPOLITAN COMMUNITY	METROPOLITAN COMMUNITY						
CHURCHES. We reverently	CHURCHES. We reverently						
trust that they may be	trust that they may be						
added unto, expanded,	added unto, expanded,						
and developed as man's	and developed as man's						
need for understanding	need for understanding						
of, and dependency upon	of, and dependency upon						
God continues.	God continues.						

AGENDA FOR BUSINESS MEETINGS, GENERAL CONFERENCE X

ORDER

MONDAY - August 3

- ✓10:30 Roll Call
- ✓10:50 Address by Rev. Perry
- 11:15 -12:15 Forum on Elders Report to General Conference
Questions and Answers
- 12:15 -1:15 LUNCH (Elders Nominating Committee meets)
- 1:15 Action on Elders Report
paper - specific approvals
motions, approval
- 2:00 Elders Nominating Committee Report
- 2:15 Commission, Committee Workshops
- 3:30 - 5:30 Commission on Government Structure and Systems Forum(BUSINESS)
Article IV

TUESDAY - August 4

- 10:30 - 12:30 Government Structure and Systems Action
including By-laws changes (if any)
World Church Extension
Samaritan Theological Institute
- 2:00 - 5:00
Department of Publications
Commission on the Laity
Washington Field Office
Department of Christian Social Action
Department of Ecumenical Relations
Ministerial Credentials and Affairs Committee

WEDNESDAY - August 5

- 10:30 - 11:30 Elders Elections (and reports if there's time)
- 2:00 - 3:00 (Reports not completed from previous day)
Church Hymnody
- 3:00 - 5:00 Inclusive Language Task Force Report - FORUM (BUSINESS)

THURSDAY - August 6

NO BUSINESS

FRIDAY - August 7

- 10:30 - 12:30 Inclusive Language Report and By-laws changes
By-laws Committee Report
Unfinished Reports (if any)
- 4:00 - 5:30 Forum on the Budget (BUSINESS)

SATURDAY - August 8

- 10:30 - 12:30 Budget and General Conference Resolutions



5300 Santa Monica Boulevard, Suite 304, Los Angeles, California 90029 (213) 464-5100

January 26, 1982

Clergy Conference

As you know, we had to cancel Western Clergy Conference this year because of low registration. As of this date we plan to go ahead with Eastern Clergy Conference. However, we will need to know very soon how many people are planning to attend. If we do not get enough positive responses we may be forced to cancel Eastern Clergy Conference as well. So, let us know what you want!

Eastern Clergy Conference will be held April 21-24, 1982 at the YMCA Camp (Camp Letts) in Edgewater, Maryland. We will be using the comfortable lodge facility and all meals will be included. Dr. James Nelson, author of Embodiment will be our main speaker. However, because of his schedule he cannot arrive until the evening of April 22. Therefore, the bulk of our time with him will be Friday and all day Saturday. So please do not plan to leave Clergy Conference early if you want to hear Dr. Nelson. Our contract with the camp lasts through dinner on April 24th, leaving at 8:00 P.M.

The cost of the Conference, including lodging, meals and program is \$65.00. That is a little less expensive than last year, we're grateful to report.

WE NEED TO KNOW BY FEBRUARY 15TH IF YOU ARE GOING TO ATTEND. We are enclosing a self-addressed envelope for you to enclose your survey (don't mind that it says "World Church Extension").

Actual registration forms and details of the Conference program schedule are also forthcoming.



SAMARITAN THEOLOGICAL INSTITUTE

5300 Santa Monica Boulevard, Suite 104, Los Angeles, CA 90029 † (213) 464-5106

April 30, 1981

Dear Sisters and Brothers,

One of the most needy areas in the Gay and Lesbian community is for people who care....people who are concerned about others. An integral part of the total function of Samaritan Theological Institute is the preparation of individuals who are concerned and caring to minister in every area of our community. Many of the STI students will become clergypersons in the UFMCC, but many will become involved in varied areas of service to our brothers and sisters. In a community such as ours, where women and men are continually dealing with rejection, broken hopes, broken dreams and oppression in many forms as well as negation of our very being, there will always be many whose pain can best be dealt with by people who have been trained in the use of constructive caring. These are only some of the reasons STI has been brought into existence.

We are writing to you at this time as concerned students of STI. Our learningplace is feeling the same financial pressures as the larger world. At the same time, the need for expansion and growth here is very evident. The number of students is constantly increasing and an expansion of space and tools for teaching are necessary. Dr. Richard Pollett has recently been appointed as Executive Director of the Institute and Dean of the Resident College. He has moved out in faith to meet these requirements, and already his efforts are producing benefits.

For all of these reasons we are undertaking the task of contacting you to ask for your financial support for this school so that our growth potential may be realized and our areas of service to the community broadened. We are asking two things of you. When you finish reading this letter, will you return the enclosed envelope to us with a seed faith contribution of \$1.00. Checks should be made out to "Samaritan Theological Institute" and designated as "response to student appeal".

We thank you in advance for your response. May God bless you in all that you do.

Sincerely,

Loni Allen

Loni Allen, for
The Student Appeal Committee

Loni Allen

Betty Brolsma

Jack Mossman

Bill Stoeckle

STI: A Multi-Faceted Institute



UFMCC CUBAN RELIEF FUND

CHRISTMAS IS NEAR, YOUR HELP IS NEEDED...

If you have any canned or non-perishable food items, your donations will be gladly accepted and appreciated, to give assistance to those Cuban Refugees that are in our half-way shelter house in Los Angeles.

There is also a need for wrapped Christmas stocking gifts of cologne, soap, deodorant, shaving articles, socks, costume jewelry, cigarettes, stationary, Spanish Bibles, or other personal items that will make it a better Christmas Season for those at the house.

Donations are also needed, in particular, for sheets, *specialty snack foods, and soft drinks.

If you can help, you can drop off these items, or call:

MCC in the Valley
5730 Cahuenga Blvd.
Hollywood, CA 91601
Phone: 762-1133

OR

John Chasteen
U.F.M.C.C. Cuban Relief
5300 Santa Monica Blvd.
Suite 304
Los Angeles, CA 90029
Phone: 464-5100

Thankyou, and Merry Christmas.

Please Distribute

Rev. Troy D. Perry, Founder



SECRET

It was found that the information was not reliable and that the source was not trustworthy. The information was not used for any purpose.

The information was not reliable and the source was not trustworthy. The information was not used for any purpose.

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1. The information was not reliable and the source was not trustworthy. The information was not used for any purpose.

2. The information was not reliable and the source was not trustworthy. The information was not used for any purpose.

3. The information was not reliable and the source was not trustworthy. The information was not used for any purpose.

Marge - This copy is yours to keep for your own information.



"Bridge Over Troubled Waters"

OFFICE OF INSTITUTIONAL MINISTRY

5300 Santa Monica Blvd., Suite 304, Los Angeles, California 90029 + (213) 464-5100

October 6, 1981

Dear Brothers and Sisters:

As most of you are aware, Sacramento MCC is now acting as the "clearing house" for all prison ministry correspondence for the Fellowship.

It is our understanding that this procedure will remain in effect until at least January, 1982, at which time the Board of Elders will be meeting with the District Coordinators to discuss, among other matters, the future course and administration of the Institutional Ministry program.

In the meantime, it is our goal to maintain the program as best we can by:

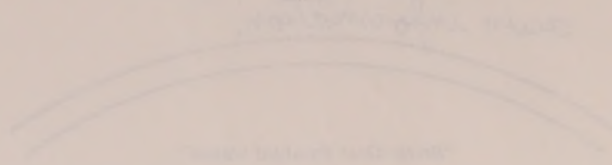
- 1) Keeping in touch with Area Representatives.
- 2) Keeping the mail moving promptly to Area Representatives.
- 3) Maintaining the list of prisoners currently being corresponded with, and those wishing pen-pals.
- 4) Attempting to educate about prison ministry.

In order to do this we need your help. Please send us a current listing of all those prisoners with whom you are currently corresponding. We would also appreciate your continuing to send us the monthly report of your activities along with news of anything that you are doing of a different nature that could be useful to others in beginning their Institutional Ministry program or injecting something different to what they are presently doing.

We continue to solicit your prayers for the guidance and direction of this important ministry and thank you for all the support that you've already given us.

Sincerely, In Christ

Rev. Freda Smith
Rev. Elder Freda Smith



OFFICE OF INTERNATIONAL MONETARY

Washington, D.C. 20540

October 8, 1951

Dear Sirs:

Enclosed for you are two copies of the "International Monetary Fund" for the year 1951.

It is our intention to publish this volume in the English, French, and Spanish languages. The English version will be published first, followed by the French and Spanish versions.

We are pleased to hear that you are interested in the work of the Fund.

The Fund's work is to promote international monetary cooperation, to secure the stability of the monetary system, and to facilitate the expansion and balanced growth of international trade.

We are sure that you will find the information in this volume of interest. We are also sure that you will find it of value in your work.

We are sure that you will find the information in this volume of interest. We are also sure that you will find it of value in your work.

Sincerely,
Director

John F. Kennedy
Director



"Bridge Over Troubled Waters"

OFFICE OF INSTITUTIONAL MINISTRY

5300 Santa Monica Blvd., Suite 304, Los Angeles, California 90029 + (213) 464-5100

Dear Rosanne:

I have received your monthly report for Institutional Ministry for the month (s) of January, 1981.

May God richly bless you for your continued dedication to this very important and sometimes forgotten ministry.

I appreciate your continued communication with me as we attempt to maintain the framework of this program in this interim period. Thank you.

Nov. 23, 1981
(Date)

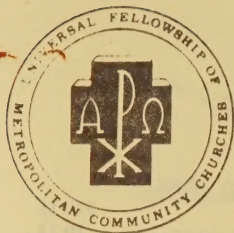
In Christ's Love,

Bruce
Bruce M. Harmon

P.O. Box 20125, Sacramento, Ca., 95820 (916) 454-4762

Hope all is going well — you and
your fellow workers are constantly in
my prayers.

Refreshment —



KEEPING IN TOUCH

NEWS AND NOTES

FROM THE FELLOWSHIP OFFICES
5300 Santa Monica Blvd., Suite 304, Los Angeles, CA 90029

NOVEMBER, 1981

— Rev. Bob Falls (MCC SF) has been ill — please keep him in your prayers.

COMMISSIONS, COMMITTEES, ETC.

The BOE made appointments and re-appointments to all Commissions, Committees, etc.. Changes and additions include:

— UFMCC By-Laws Committee: Larry Rodriguez, Chair, c/o MCC L.A..

— Faith, Fellowship and Order Commission, Rev. Jennie Bull, Chair, c/o MCC Washington D.C..

— The new Fellowship Media Committee, chaired by Mr. Bob Johnson, includes:

Tom Cole - MCC in the Valley - North Hollywood, CA

David Farrell - MCC San Diego, CA

Jim Kerber - MCC East Bay, Oakland, CA

Steve Pieters - MCC Hartford, CT

Sam Engels - MCC Milwaukee, WI

Leslie Phillips - MCC Philadelphia, PA

Jerry Motto - MCC Cincinnati, OH

Bruce Harmon - MCC Sacramento, CA

Susan Eenigenberg - MCC New York, NY

William Counts - MCC Providence, RI

Jamie McAllister - MCC Charlotte, NC

Paul Samuelson - Good Shepherd Parish - MCC Chicago, IL

— Rev. Reid Christensen is the new Chair of the Fellowship Financial Advisory Committee.

— The BOE has added 4 new members to the STI Board of Regents:

Dr. James Tinney, Ms. Sherree Boothman (MCC Washington), Rev. Charles Larsen (MCC Houston), and Mr. Jack Hubbs (San Francisco), the new Chair of the Board.

The Department of Christian Social Action is cooperating with Klanwatch, a Montgomery, Alabama organization devoted to keeping tabs on the Ku Klux Klan and the Nazi movement in the U.S.. They have requested documentation of anti-Gay incidents involving the Klan or Nazis. Please send such information to Adam DeBaugh, 1800 Belvedere Blvd., Silver Spring, MD, 20902.

The January Strategy and Planning meeting with District Coordinators and Lay Reps. has been post-poned due to financial consideration until (tentatively) June 21-25, 1982, in Los Angeles.

Congratulations!

Golden Gate MCC has been granted Mission Status.

-- The new revised clergy manual will be available December 1st - see UPDATE from CCCC.

Belated Thank-you:

Many thanks to MCC Minneapolis for their generous June tithe of \$2,862.80.

AVAILABLE

— The 1981 Revised Edition of the UFMCC By-Laws.

— The Reports and Directives of General Conference X, Houston, Texas.

Copies of the UFMCC Calendar of the Church Year - 1982 are available from Samaritan Theological Institute for \$1.00 for one copy and \$.50 for each additional copy (includes postage and handling). This calendar includes information about each of the seasons of the Church Year, liturgical colors, dates for Advent 1981 to Advent 1982, and special UFMCC observances.

The Lenton Living Room Series is available through the Church Services Department for the price of \$1.50 per copy.

PLAN AHEAD!

General Conference XI, in Toronto, ONT. will be held July 11-17, 1983. We will be using the facilities of the University of Toronto. — The cost for rooms will be very inexpensive, and the facilities are beautiful.

Congratulations! New Groups:

MCC Maui

Harlem MCC

MCC Rochester

Thank you to the following Churches for
FELLOWSHIP SUNDAY OFFERING
(rec'd. Oct. 16-29)

MCC Hartford	\$92.00
MCC Detroit	528.21
MCC Reconciliation	31.85
MCC Springfield Family	56.00
MCC Omaha	76.43
MCC New York	67.50

TOP 20 TITHES
in Amount given
Received by 10/15/81

Houston, TX	\$1,157.82
San Diego, CA	755.18
Portland, OR	509.78
No. Hollywood, CA	450.18
Good Shepherd Parish, Chicago, IL	367.93
Toronto, ONT	362.68
Ft. Lauderdale, FL	350.64
Washington, D.C.	341.06
Wichita, KS	316.79
Golden Gate, San Francisco, CA	306.42
San Jose, CA	290.44
Pomona Valley, CA	273.89
Tampa, FL	265.29
Agape, Ft. Worth, TX	251.98
Sydney, NSW, AUST	234.61
Melbourne, AUST	222.41
St. Louis, MO	221.05
Detroit, MI	214.88
De Colores, Canoga Park, CA	210.15
San Antonio, TX	195.88

Thank you to the following Churches for
FELLOWSHIP SUNDAY OFFERING
(rec'd. by Oct. 15)

MCC Little Rock, AR	\$ 24.11
Diablo Valley, CA	100.00
MCC of the Redwoods, CA	12.00
MCC L.A., CA	965.71
MCC in the Valley, CA	250.00
San Jose, CA	420.71
Santa Barbara, CA	15.00
MCC DC, Washington, D.C.	361.81
Tampa, FL	140.00
Minneapolis, MN	250.00
St. Paul, MN	50.00
Albuquerque, NM	136.00
Christ the King MCC, OK	500.00
Portland, OR	324.94
Salt Lake City, UT	70.41

WESTERN CLERGY CONFERENCE will be held January 26-29, 1982, at the Hollywood Roosevelt Hotel, in Hollywood. Information and registration forms have been mailed out. If you need more forms, contact UFMCC Offices.

TOP 20 TITHES
Received by Oct. 15
(Per Capita)

MCC of the Desert, CA	\$20.55
MCC Edmonton, CANADA	19.23
MCC San Diego, CA	18.33
Vancouver, CANADA	13.93
Memphis, TN	13.53
San Jose, CA	13.20
Minneapolis, MN	12.75
Brisbane, AUSTRALIA	12.66
Portland, OR	11.69
Melbourne, AUSTRALIA	11.35
MCC East Bay, CA	11.25
MCC Pomona, CA	11.23
Church of New Hope, IA	10.78
MCC of the Redwoods, CA	10.72
MCC Tucson (Truth Chapel Family)	10.45
Christ Chapel MCC, CA	10.33
MCC Wichita, KS	9.78
MCC Nova, VA	9.78
MCC Nashville, TN	9.78
MCC Golden Gate, CA	9.70
MCC St. Louis, MO	9.70
MCC Little Rock, AR	9.10
MCC Tri-Cities, WA	8.96

Update C.C.C.C.
- Study Guide - available Dec. 1, 1981.
- Clergy Manual (revised edition) available Dec. 1, 1981.
- Proficiency Exams - Feb. 26 & 27, 1982.
For information write:
Rev. Larry Uhrig, Chair CCCC
945 G Street NW
Washington, DC 20001

Our love and sympathy goes out to Rev. Elder Jean White, whose mother, Mabel White, died November 2, 1982. Please keep Rev. White and her family in your prayers.

Name: _____

CLERGY QUESTIONNAIRE:

Deadline: February 15, 1982

- 1) Are you planning to attend Eastern Clergy Conference, April 21-24 in Edgewater, Maryland?

Yes _____

No _____

How many people? _____

- 2) Do you favor having Clergy Conference every year? _____

On non-General Conference years only? _____

- 3) Do you prefer regional Clergy Conferences? _____

or International Clergy Conferences? _____

- 4) What are the most important aspects of Clergy Conference for you?

- 5) What factors determine your attendance at Clergy Conference?
(check all relevant factors/number in order.)

_____ cost

_____ location

_____ Program

_____ Fellowship & Sharing

- 6) What kind of concerns/programs/seminars would you like to see at future conferences?

- 7) Since Western Clergy Conference was cancelled, would you be interested in supporting a Western Clergy Conference in the fall of 1982? _____
The winter of 1983? _____

- 8) Other comments:

REACH OUT

NEWS AND NOTES FROM UFMCC's
WORLD CHURCH EXTENSION
SEPTEMBER 1982

HOW YOU CAN HELP:

1. Pray for all World Church Extension area churches and their pastors, Worship Coordinators, and lay leaders.
2. Send Financial help c/o World Church Extension, UFMCC, 5300 Santa Monica Blvd., Suite 304, Los Angeles, CA 90029.
3. Start a World Church Extension support committee in your church.
4. Send us news and ideas.

"Reach Out" is a UFMCC Publication in support of World Church Extension. This newsletter will have two focuses:

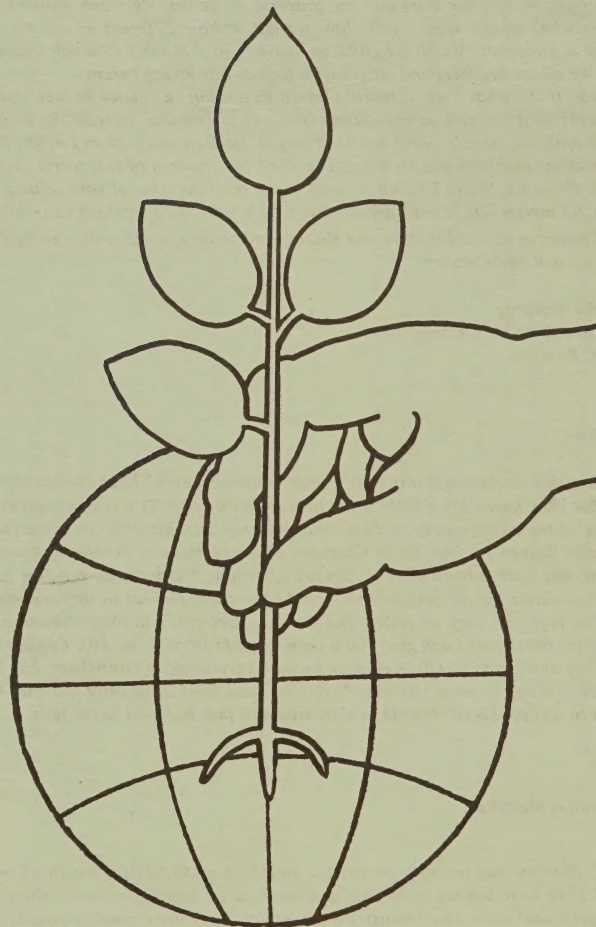
- 1) To inform churches and individuals about our ministry in World Church Extension areas.
- 2) To share ideas, suggestions, programs for local MCC churches in their support of WCE.

Editor: Rev. Elder Nancy Wilson

Contributors: Rev. Elder Jean White, MCC Pomona. Thanks to MCC Pomona for naming the newsletter!

IF YOUR CHURCH HAS HAD A WORLD CHURCH EXTENSION SUPPORT EVENT/FUNDRAISER/CONSCIOUSNESS RAISER. PLEASE SEND IN YOUR IDEA:

"Reach Out"
UFMCC
5300 Santa Monica Blvd., Suite 304
Los Angeles, CA 90029



SOME THOUGHTS ON WORLD CHURCH EXTENSION

When you go out tonight take a moment to look at the moon, the stars and the universe. The moon is the same moon that falls over New Mexico. The moon is the same moon that falls over Chicago. The moon is the same moon that falls over Singapore. The moon is the same moon that gazes back into this world from every point, every location on this earth. So as I gaze out at the moon, I am looking at a sight that is shared by all. The Chinese gaze at the same moon I see, even though we may not look alike, or talk alike, and their customs may not be the same as mine and yours. They still see the beauty of the moon, the stars and the universe as we do. We reach a oneness. For no matter what we are, what we do, how we talk or how different we are, all of us have one thing in common - we all are children of God. So it doesn't so much matter where we live. We all are brothers and sisters with God as our loving Parent.

Maybe that's what I see in World Church Extension - a chance to meet, pray with and help my brothers and sisters outside the door of Pomona, outside the range of my sight and look into God's world and God's sight. Because as much as I might like God to just look at me and help me, God looks at all of the children of this world - equally - loving all the same. World Church Extension is a reaching Arm of God to help God's children, no matter where they are. God in God's Wisdom is teaching us to love, help, care and pray for all our brothers and sisters - and to be a world wide Family here on earth as we will be in heaven.

Becky Williams
On Behalf of WCE Committee
MCC Pomona

Dear Editor,

Really, this world is not our own, things happening every hour and daily - will tell people that they have only a little while to remain on earth. It was a very great shock to us reading of the passing away of Papa Paul. We pray may his soul rest in perfect peace.

We also prayed for our Sister Churches that experienced problems, burglaries, vandalism, and were robbed of their Sunday offerings. Bretheren do not fear what you are about to suffer for the sake of this, behold the devil is about to throw some of you into prison that you may be tested and for ten days you will have tribulation. Be faithful unto death and I will give you a crown of life (Rev. 2, vs. 10). Considering the amount lost one might feel dismayed or become very weak to contribute, but be assured that in every thing we must give thanks to God - and God is the only one that knows the solutions to our problems. People can promise and fail, but God never fails.

In Christ,

Rev. Sylvanus Maduka

MCC Pomona has recently received a donation of \$9,000.00 worth of medical supplies! They were hoping to be able to send these to Nigeria; however, there is no medical personnel there to administer the supplies. They are exploring possibly sending the supplies to another area such as Nicaragua.

WORLD CHURCH EXTENSION NEWS

Europe: Lay Representative, Timothy Spiers, just returned from a visit to our churches in Copenhagen and Sweden. Rev. Bjorn Marcussen's mother passed away this spring and he had a heart attack. Bjorn is recuperating and can use our prayers. The church in Copenhagen is doing well. The Worship Coordinator of our church in Motala, Sweden, Rev. Len Johnson, had a back injury and is also recuperating. The group may move to a nearby city, Linkoping, which is a University town. Pray for them in this time of growing and decision.

A member of MCC London recently spent a week with an interested group outside of Paris. Two women from this gay and lesbian church group are presently visiting Rev. Elder Jean White in London. Remember France in your prayers.

Nigeria: Rev. White hears from Rev. Maduka and from Felix Leeke with great frequency. Our churches there are growing and prospering. Transportation and health needs are still urgent. Keep them in your prayers as well.

Hispanic Americas: Rev. Billie Torres is taking over ICM Maranatha in New Jersey, after the resignation of Rev. Jose Cruz. The whole Hispanic Americas Extension Area is preparing for its second Conference, in Mexico City the first weekend in September. Pray for our Hispanic Americas outreach! Rev. Jose Mojica will visit Guadalajara, Mexico after the Conference to investigate a feasibility study there.

New Zealand: Our Church continues to grow in New Zealand. Last week the Fellowship received a tithe check from them for Fellowship expenses. - Thank you MCC Auckland!

Japan: Mr. Jay Barker from MCC Sacramento has moved to Japan and thinks he has the beginnings of a study group there.

Liberia: We have had letters from four gay men in Liberia who are interested in exploring a relationship with MCC. Rev. White is corresponding with them, and we have sent Fellowship materials.

Virgin Islands: Rev. White had a letter from a gay man in the Virgin Islands last March. Unfortunately, his letter went to Kenya before it went to London! But we will now be establishing a contact there in the Caribbean.

The Fellowship Offices is now investigating the translation of UFMCC materials into French, German, Swedish and Polish.

A letter we received in July:

"Greetings from Oklahoma City!

We are happy to say we have completed our recent Mile of Pennies. Enclosed is our check for \$422.40. We would like to designate it for use by World Church Extension. We hope this will help in some small way to continue this great work.

Our love and prayers are with you always.

Christ the King MCC, Oklahoma City"



Faith, Fellowship and Order Commission, Rev. Jennie Boyd Bull, Chair

P.O. Box 1145, Baltimore, MD 21203, (301) 523-6363

tips for FFO Basics of Christian Faith: Workshop I

After offering the workshop myself, and talking with several others who have led the workshop, the following suggestions may help you in structuring the workshop in such a way to make it most beneficial to the participants.

1. emphasize that in addition to feedback for FFO, this workshop is also designed to help them in their own growth and journey as Christians
2. Scripture Study: duplicate all the passages (you received a copy in May) and assign one passage to each small group, so that all the passages are covered. People spend too much time reading over all the stories and deciding which one to focus on if you do it the way originally described.
3. God Experiences. Change the wording of the first decision to "a major decision", deleting the word "nonsexual." Do this both on the sentence at the top and on the graph below, before you duplicate the page. Then, when you begin the exercise, treat it as a guided meditation, as follows:

"Close your eyes, relax. imagine yourself in a comfortable, safe place. Now, God comes to you in the way you know God best. Talk with God about that major life decision, let God talk with you. (pause) Now God changes before you into a lover. Talk with God some more about that decision. Let God talk with you. (pause) Now God changes again, into a motherly presence. Talk with her some more, and let her talk with you. (Pause) And now God changes into a fatherly presence with you. Talk with him some about your decision, and let him talk with you. (Pause) Now return to God as you know God best, the first way God came to you when we began. Say whatever you need to say to each other, Say Goodbye. Return to the room and open your eyes when you are through.

^{1/}On the worksheet, enter that word or phrase that best describes the way you best know God, the way you first met God. (pause to do this.) Now, jot down a word or phrase describing what God said to you, how you felt about God's presence in each of the ways God came to you, moving from right to left across the page.

"Now we are going to do another meditation. Close your eyes again. This time when God comes to you as the One you know best, talk with God about your major sexual decision. (Continue with directions as before, including jotting down comments at the end.)"

large group: Ask people to name the word or phrase describing how they know God best and list on board. Then have people focus on differences across the group for life decision. Make notes freely, do not try to be "systematic." Then ask for feedback on sexual decision. Then ask for comments on any differences. Conclude with comments on relationship with God, influence of our most important human relationships, and ways these can both enrich and hinder our relationship with God in our prayer and worship life.

4. Please make your own suggestions, use your own guided meditation techniques, feedback welcome.

Jennie Boyd Bull
Aug. 10, 1982



Faith, Fellowship and Order Commission, Rev. Jennie Boyd Bull, Chair

P.O. Box 1145, Baltimore, MD 21203, (301) 523-6363

BASICS OF THE CHRISTIAN FAITH: II

August 1982

Introductory Notes for Workshop Leaders:

Enclosed is the second half of a two part workshop for FF0 on Basics of the Christian Faith. Please read through it carefully. Please make note of the following:

- 1) Advance preparation required:
 - a) One copy of the Personal Faith Statement hand-out is needed for each participant.
 - b) Taping equipment for the taping of Section III C and D (to be mailed to FF0)
- 2) The workshop has a planned extra 10 minutes (3hours planned; 2 hours and 50 minutes noted in margins). This ten minutes if needed will be best used in terms of FF0 concerns on sections III B, C or D.
- 3) The following needs to be mailed to FF0 when the workshop is over:
 - a) All Statements of Faith
 - b) Notes taken in small groups
 - c) Notes and comments you have taken
 - d) Tape of Section III C and D
 - e) Any summary of observations or commentary you would like FF0 to be aware of.

Areas of particular interest to FF0 are areas; 1) where more discussion and/or education is needed, 2) the areas of greatest consensus and 3) the ways the group processes work. Please concentrate your notes and comments in these areas and make them as detailed as possible.

Those who wish to receive credit from Samaritan Educational Center for the workshop must attend parts I and II of the Basics of the Christian Faith. Have a signup sheet giving the date and location of where they participated in part I, if part I and II are offered separately. Make sure they turn in their work sheets and include their home address on the sign-up sheet. Send the sign-up sheet to FF0 with the other material. Samaritan will be contacting them individually about a minimal extension course fee and followup project. The project will be to develop 5 to 6 study questions for a Christian theology of Sexuality, based on study of your personal experience and reflection in the two workshops. Present the questions and their rationale in a 4-5 page double-spaced typed paper, and mail to the FF0 Chair, c/o MCC Baltimore, PO Box 1145, Baltimore MD 21203. Due 30 days after workshop is completed.

BASICS OF CHRISTIAN FAITH: II

Open with prayer and /or singing

I. Opening Exercise:

- 30 min. Break into small groups of 3-5 people and share for 10-15 minutes on the following question: "Share a worship experience you have had that has made a positive difference in your perception of yourself as a spiritual/sexual person?" Return to large group and share responses. Tape this discussion; take notes.

II. Introduction: (leaders take turns reading this material; abbreviate as appropriate)

- 10-15 min. Begin with "The FFO Commission: A Short History," by Rev. Jeff Pulling (attached)

"One first step in this information-gathering is to get an idea of the range of theological perspectives in UFMCC. FFO is focusing now on finding out areas of unity and areas needing further questioning. Of equal concern is how we work together in sharing our faith and talking about our theological perspectives. We must learn to hear each other across our differing backgrounds as we are to grow in the Holy Spirit. Obviously, this is a rather time-consuming process, but vital if FFO is to be truly responsible in fulfilling the mandate. FFO will not, of course, be presenting a revised Statement of Faith at General Conference 1983 but, in accordance with its mandate, will report on the progress of information-gathering and will propose the next steps in working toward fulfillment of its mandate.

We wish to stress to you that all theological ideas are valid. We need to learn how to talk about our faith journeys: where we are, how we got there and where we want to go and see ourselves going. To learn where we agree and disagree theologically, and in what areas we need more information and time to process our experience, are important insights at this point in our process.

In reality, the process of developing our common Statement of Faith as a Fellowship began with the Fellowship itself and will continue throughout our church's future. Rev. Joseph Gilbert is compiling an annotated history of the development of our Statement of Faith, and has written a brief summary to share with you: (read attached).

III. PERSONAL FAITH STATEMENT:

- 20-30 min. (Pass out the Faith Statement worksheets. Ask participants to complete the demographic information at the bottom and answer the three questions there."

A. "This is what we call a "Personal Statement of Faith." We would like you to take about 20 minutes to write your personal definitions of these 10 areas of major concern to Christians. Please describe what you personally believe about each of these words in one sentence. Remember that we are not asking you to write the perfect statement on each term, but share what each means to you."

B. (Leaders: Have participants number off to form small groups of 3 to 5, trying to achieve diversity in each group, separating close friends, etc..)

- 30 min. "Now, we want you to come up with a sentence for each term that the group can agree on and write it down. Also, keep notes on those statements or views you could not agree on--what were the varying views? Your group will be asked to share your statements with all of us."

10 min. BREAK

C. (Leaders: Please make sure that thorough written notes are kept on this part of the workshop., including your own observations and comments on the process. It is important to tape this section of the workshop.)

40 min. "We are now going to develop a common faith statement for each of these terms. We will ask one group to share its definition of "Christianity" and then open for discussion. If you or your group would like to change the definition in any way, speak up. When we have a definition we can agree upon, we will move on to the next, with each group taking turns at providing us with a starting point for at least one of the terms."

D. (Leaders: Please keep detailed written notes and also tape this discussion.)

20 min. "We have also developed some questions to help us discuss the process we have gone through in working on our common statements, and how we feel about them."

(Leaders: Do NOT allow discussion of the content of the statements: firmly lead the group to focus on the following questions. If you feel one or more questions are covered within the context of the open period, feel free to go on to the next or simply ask if there is any additional input on that area of concern. Please make sure, however, that each question is discussed, or that opportunity for discussion is given. At the end of the discussion, have participants conclude by reviewing, and revising if desired, the three questions at the bottom of their worksheet.)

1. To whom did you give the most authority in your small group while working on the faith statements, and why? (e.g., clergy, education, sex, race, years in MCC, verbal ability, perceived faith, etc.)
If you were afraid to share your own beliefs, why?
2. What influence has your past church background had on your present beliefs?
What has MCC contributed to your statement?
3. Were there any specific words in the discussion that created unity? Disunity?
4. Do you feel the group statement expresses your personal statement?
If not, do they only include part of your statement, or are you willing to tolerate differences?
Do you feel unrepresented or misrepresented?
5. (If conflict developed over some points, please address these questions to those areas. If no conflict arose, you will probably not find these questions useful.)
When we disagreed on a point of conflict, how did it feel to be part of the majority view? The minority view?
6. (Read the following 3 questions together.)
Are there any questions about the process we have been through to arrive at a common statement? Is there a better way to reach a common statement?
Were important steps left out of our process?

CLOSE with prayer and/or singing.

(Leaders: Please collect all Personal Faith Statement worksheets, small group notes, and large group notes and mail them to FFO, along with the tapes of Part III C and D, and your own observations. Include any Samaritan Extension Course registrants, with their home addresses. Remember to assign the followup project, due 30 days after the workshop.)

A hand-drawn line graph on a piece of paper, showing the progression of spirituality over 60 years. The vertical axis is labeled "Spirituality" and the horizontal axis is marked with years from 0 to 60 in increments of 5. The line starts at (0,0) and shows a series of peaks and valleys, representing the fluctuating nature of the subject's spiritual journey. Key events are labeled along the line:

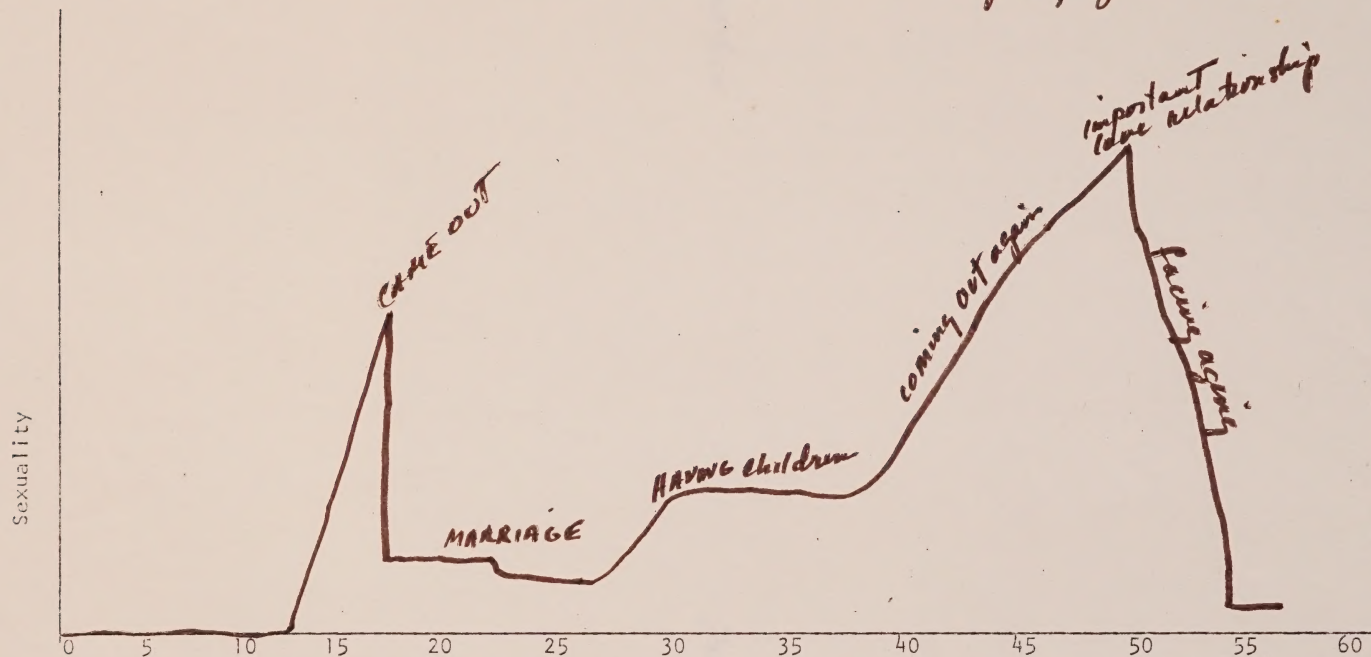
- entered Sunday School**: Labeled around year 10.
- church camp**: Labeled around year 17.
- looking for a pastor**: Labeled around year 25.
- becoming a So. Baptist**: Labeled around year 35.
- Conversion**: Labeled around year 42.
- Fate**: Labeled around year 48.
- becoming a Baptist**: Labeled around year 50.
- entering ministry**: Labeled around year 53.
- Boston MCC**: Labeled around year 55.

At the top right of the graph, a handwritten note reads: "I FEEL very strongly tied to God."

Actually, my sexual development intensified my ability to feel anything and I felt more - therefore I felt more about God & my faith as well. As I understood God's acceptance of me, my ability to be sexual was freed & I became a more sexual, spiritual person.

with the first of the first



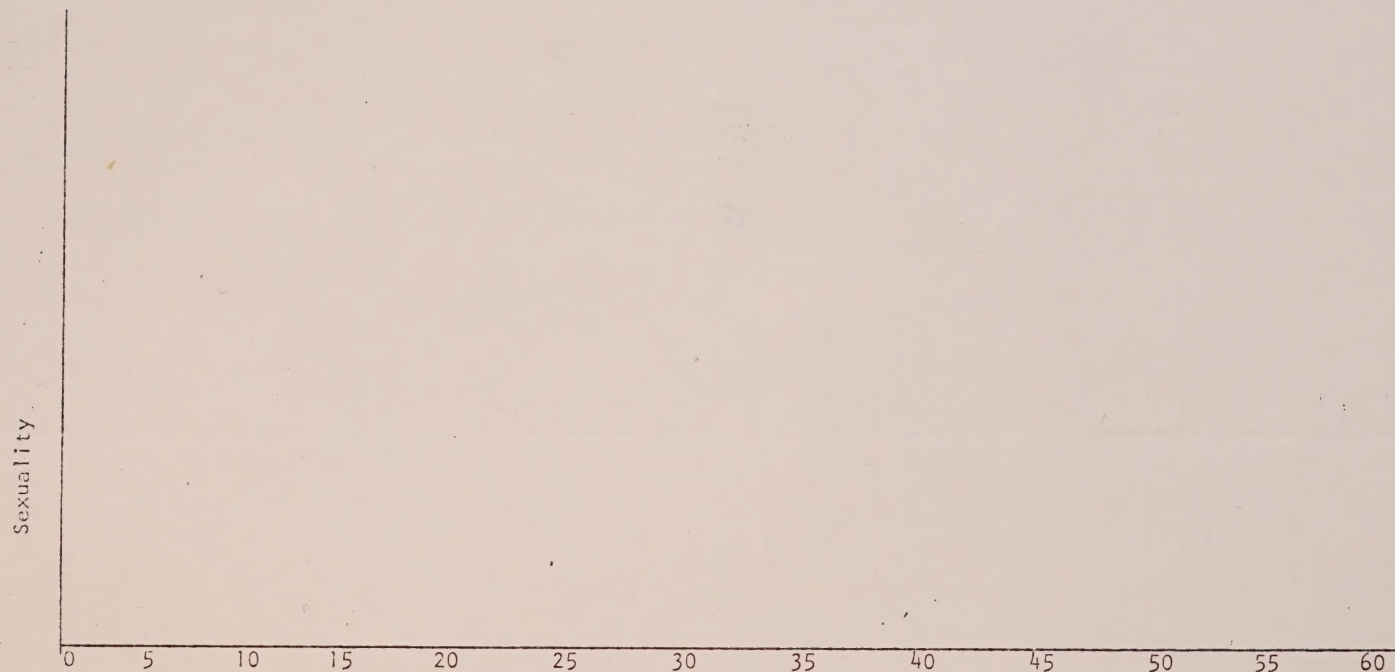
A. Sexuality Time LineGOD FEELS accepting of me.Demographic information: age 54 race W gender Fdistrict NED prior denomination So. Baptist years in UFMCC 10

Usual

haver

A. Sexuality Time Line

GOD FEELS _____



Demographic information: age _____ race _____ gender _____

district _____ prior denomination _____ years in UFMCC _____

BASICS OF THE CHRISTIAN FAITH: I

Introductory Notes for Workshop Leaders:

As workshop leaders you are offering the people in your workshop the gift of deepening their understanding of their sexuality and their faith. You are enabling them to be part of a new creation--the creation of a Christian theology of sexuality and a Statement of Faith that flows out of our very own experience with a living God; in faith that now, as then, Jesus Christ makes all things new. You can best enable this kind of experience by offering people an open and accepting attitude, and by keeping your personal comments and opinions to a minimum. We need to know the thoughts and beliefs of as many people as possible, with no judgments made. It is especially important to accept the beliefs of people who might feel their ideas or feelings are wrong or unusual. There are NO right or wrong answers in this process. You need to create by your attitude a safe place for people to explore and share their feelings about sexuality and faith--feelings which may be frightening to them. Try to avoid whenever possible giving examples of how the tasks are to be completed. People who are unsure of themselves (like Moses) will try very hard to make sure that they do things the "right" way and you, as their only example, need to give them the freedom to know that any answer they give is a right answer because it is their answer. Try to read the instructions with as little comment as possible, so that people across the world are presented with the same experience.

Before the workshop, assemble your materials and ask two or three people to assist you with tape recording, not taking, distribution and collection of materials and time-keeping. It wouldn't hurt to schedule the workshop before a meal if possible, then making yourself available afterward to talk with people who need to "process" the experience. Take the three enclosed worksheets and duplicate enough copies for each workshop participant. You will also want to type out the scripture passages, duplicate them and hand them out. The closing words of affirmation from Nelson's Embodiment may also be duplicated and handed out. Before the workshop, number the first worksheet (sexual timeline) with an abbreviation for your district and consecutive numbers (001 to 100, etc.) in the upper right corner. After you have passed out the first worksheet, explain that each person is to number subsequent worksheets with this same number and return them all to you at the end of the workshop. Have someone ready with a stapler to colate and collect them. Coupled with the anonymous demographic data and the tapes and notes from the general discussions, this material will be used as a grass roots base for the work of FFO and will be correlated with similar materials gathered during the Basics of the Christian Faith: II. It is very important that this material be gathered carefully and mailed to The Rev. Jennie Boyd Bull, chairperson, FFO, 945 G Street NW, Washington DC 20001.

For those who wish to receive credit from Samaritan Theological Institute for this workshop, make a sign-up sheet available at the end of the workshop, when they turn in their worksheets and have them indicate their "number" as well as their home address. This sheet should be submitted to the FFO chair along with the other materials. They will be expected to participate in the followup workshop II, do an additional project, pay a minimal tuition fee, to receive credit.

The materials to be mailed to the FFO chair are:

- all numbered sets of worksheets
- tapes of the large group discussions
- summary notes from large group discussions
- STI sign-up sheet
- ==any other materials of interest

BASICS OF THE CHRISTIAN FAITH: I

Leaders: Lay and clergy representatives of each district. Gender and racial balance is desirable, so you may delegate portions as needed. The district coordinator may appoint workshop leaders if they have not already been elected.

Location: At district conference site, the sanctuary space is preferred, so that participants have the physical experience of dealing with sexuality in a "spiritual" setting. You need seating flexibility for moving in and out of small groups, so movable chairs are desirable.

Materials: Chalkboard or butcher paper to take notes of group discussion (with chalk or felt pens). Bibles (enough for one for every 4-5 people), various translations if available. Pencils and paper for each person. Two tape recorders with extension cords and 90 minutes of cassette tapes. A stapler. Duplicated workshop materials for each participant (see three worksheets attached).

Time: Three hours, with 10 minute break. Can be reduced to 2 hours by eliminating break and cutting back scripture study, but this is not recommended.

Format:

- 10 min. A. Open with prayer.
Read enclosed letter, which includes FFO mandate and workshop purpose. Mention that a sign-up sheet for STI Extension Course credit will be available at the end of the workshop.
- hour B. Sexual and Spiritual Time Lines
- total
- 15 min. 1. Sexual Time Line. Hand out the first worksheet. Read the following directions.
"Please fill out the demographic information at the bottom. Your name will never be connected with your statements in this workshop. FFO is asking you to fill out this information to help us understand the wide variety of experiences and background in our Fellowship. Check to make sure that the number in the right hand corner of your worksheet is clear; you will be putting it on all the worksheets you receive today, and returning them all at the end of the workshop."
"The bottom line of the graph is divided into 5-year segments indicating the years of your life. The lefthand line indicates your sexual growth and experience. Beginning with your birth, draw a "time line" indicating your sexual growth and experience from your earliest memories to the present. Make notes to mark any major experiences, such as coming out, breakups, 1st time you masturbated, etc. All of us have major ups and downs, and this is primarily for you, so be honest. Define sexuality any way you wish; include any experiences you wish. You will have 15 minutes to complete this, and when you are finished, put it aside. Complete the "God feels..." sentence about this timeline."
- 15 min. 2. Spiritual Time Line. Hand out the second worksheet. Ask them to number it.
"This time the line on the left indicates your spiritual growth and experience. Beginning with your birth, draw a "time line" indicating your spiritual growth and experience from your earliest memories to the present. Make notes to mark any major experiences, such as baptism, 1st time at MCC, etc. All of us have major ups and downs in our spiritual journey, and this is primarily for you, so be honest. Define spirituality any way you wish; include any experiences you wish. You will have 15 minutes to complete this. Complete the "I feel..." sentence about this timeline."
- 5 min. "Now, after you have finished the two timelines, put one on top of the other and hold them up to the light and compare them. What can you learn about how your sexual experience has related to your faith experience. How has your sexual development affected your faith? Jot down any thoughts on your worksheet."

- 10 min. 3. Sharing. "Pair up with someone you do NOT know well, and share with them about your insights in drawing these timelines. How has your sexual development affected your faith? Note any conclusions you reach as you share about this process and the discoveries you have made. How does God feel about your sexual life and how do you feel about your spiritual life?"
- 15 min. 4. Group Discussion. Ask people to reassemble in a large group. "What conclusions have you reached? What discoveries have you made?" This portion should be tape recorded, someone should take notes, and common themes and discoveries should be summarized on the chalkboard/butcher paper.

BREAK (10 minutes)

30 min. C. Sexual Stories as Sacred/Sacramental Experience

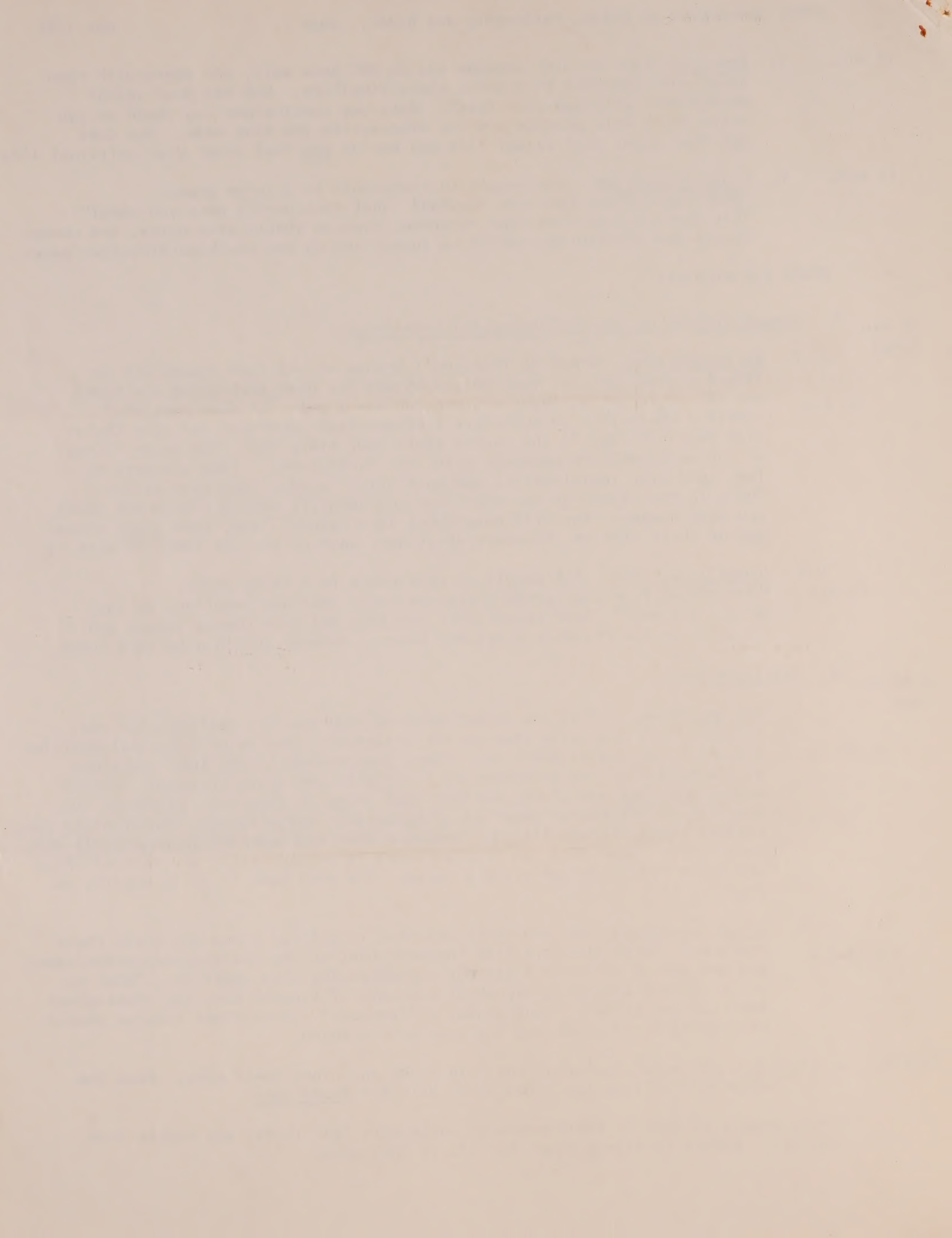
- total
- 20 min. 1. Scripture Study. Break up into small groups of 4-5 each (count off to insure a good "mix.") Hand out worksheet C. Give each group the typed out scripture (or at least a Bible and ask them: "1) What passages/stories/ characters in scripture are/have been important for your Christian journey? How is the sacred story your story too? The texts listed on the worksheet are examples only, not limitations. Take a moment to look them over individually, and mark which is most important to you. Then, in your small group, share why you identify strongly with the story you have chosen. You will have about 15 minutes." Now, each group choose one of these stories and share about ways each of you can identify with it.
- 10 min. 2. Group Discussion. Ask people to reassemble in a large group. "One person from each group share the story that was important to your group, and why." Tape record this session, and note common themes and insights on the chalkboard/butcher paper. Someone should also take notes.

30-40 min. D. God Experiences

- total
- 15-20 min. 1. God Would Say. "Pick two major problems that you are dealing with now in your life, and write them on the worksheet: one major nonsexual decision and one major sexual decision. Then, answer each of the four questions at the bottom of the worksheet by filling in the space provided. Please answer all four questions, whether that image is important to you or not, and fill in the fourth question with whatever image is most important to you, besides those already listed. Remember that although God is beyond all our human experiences, God can only be known in relationship, and each of these are human relationships primary to us. You will have 15 to 20 minutes to complete this section."
- 15-20 min. 2. Group Discussion. Ask people to assemble in a large group and share their reactions. Draw the grid from the worksheet on the chalkboard/butcher paper and ask people to share different responses for each question. "What do the different responses say about our ways of knowing God, the theological implications of sexual and gender differences?" This final session should also be tape-recorded, and the conclusions noted.

- 5-10 min. E. Closing. Ask people to stand and hold hands and close their eyes. Read the attached "affirmation" from James Nelson's Embodiment.

Direct people to turn in their numbered worksheets (all three) and staple them together. Direct to signup sheet for STI if they wish.



B. Spirituality Time Line

I FEEL _____

Spirituality

0 5 10 15 20 25 30 35 40 45 50 55 60

How has your sexual development affected your faith?



Faith, Fellowship and Order Commission, Rev. Jennie Boyd Bull, Chair
PO Box 1145, Baltimore MD 21203 Ph 301 523-6363

April 15, 1983

TO: Faith, Fellowship and Order representatives and friends

From: Chair

Subject: Materials for May district conference workshops and other items

As promised, enclosed is "Basics of the Christian Faith III: Study Questions for a Christian Theology of Sexuality." This workshop format was developed by a few of us at our working meeting during Eastern Clergy Conference in Fort Lauderdale in February. As you can see, it almost exactly parallels the process we used at the full Commission meeting in November in San Francisco, when we developed the first draft of the questions.

Note that this is a SHORT workshop. I hope you can work out times in your district to offer this before General Conference so we can have as much input as possible going into our preConference meeting.

Samaritan Educational Center has asked me to distribute the ^{coming later!} enclosed cards. Distribute them in your district when you offer the workshop.

Also enclosed is Jeff Pulling's "information-gathering" sheet for the Resource List on Spirituality and Sexuality that we agreed to distribute at General Conference. Please return it to him as soon as possible, so he can have the best product from all of our input.

Also enclosed are two proposed designs for an FFO logo. One is from Terry Faulkner of Fort Worth, Tx, via Jo Crisco. The other is based on the logo Journey has been using for some time (including for FFO several years ago). My preference is to go with the already established image. If anyone feels strongly about using the logo Terry has proposed, please contact me.

As for General Conference, here is how the responsibilities are divided:

B.J. Couvion of Greater Kansas City MCC, MidCentral lay representative, is now our assistant chairperson. (I appointed her in February, with the approval of the Board of Elders.) Her specific task (in addition to taking and distributing minutes of all our meetings) is to coordinate the "Commission Fair" booth at Conference, which will at this point include: Jeff's resource listing; a reprint of the original 6 questions; our new study questions for a Christian Theology of sexuality; Workshop resources; Joseph Gilbert's parallel study of the statement of faith. The slide/tape show does not seem to be happening— Anyone want to get working on that?

Joseph Gilbert of SouthEast district clergy representative, is coordinating our morning worship.

Clarence Crossman, Eastern Canada clergy representative, is registrar for the preconference meeting. You should be receiving registration forms soon. We all have space in a dorm together, separate from your later conference arrangements.

Enough for now. You'll be hearing one more time before conference, with a pre-meeting agenda and mailing.

Joy and Peace in Christ,

Jennie Boyd Bull

The Reverend Troy D. Perry, Founder

FFF



3/21/83

Jennie,

Proposed logo design:

- ① root system - grass roots method
- ② 3 arrows - ① the Trinity
- ② Faith Fellowship, & Order
- Pointing upward for continued growth
- ③ "Brace" - For strength, for
behind arrows - Unity, for common bond

Designed by: Terry Faulkner
FT. Worth, TX





Faith, Fellowship and Order Commission, Rev. Jennie Boyd Bull, Chair
PO Box 1145, Baltimore MD 21203 Ph 301 523-6363

BASICS OF THE CHRISTIAN FAITH: III

"STUDY QUESTIONS FOR A CHRISTIAN THEOLOGY OF SEXUALITY"

This workshop is to be offered at district conferences preceding General Conference '83, to provide additional grass roots input assisting the FFO Commission in fulfilling its mandate of developing study questions for a Christian Theology of Sexuality. At the Commission's November 82 meeting in San Francisco, a first draft of questions was developed. The purpose of this workshop is for each district in UFMCC to go through a similar process of developing study questions, comparing them with the FFO draft questions. At its preconference meeting July 8-10 in Toronto, the Commission will revise these study questions, based on the input from all of the districts, and present to the general conference its best consensus on the Study Questions for a Christian Theology of Sexuality that our Fellowship can begin to study in the years to come.

This workshop is brief; only 1-1/2 to two hours is needed. The FFO lay and clergy representatives for each district should arrange with the district coordinator and/or appropriate planning bodies for presentation of the workshop during the district conference, and report the consensus study questions to the Chair of FFO by June 1 at the latest. NOTE: If the group is larger than 15, try dividing into two or more groups, to save time, and have both groups report back at the end.

Introduction: (5 min.) FFO representatives briefly explain purpose and history of the workshop, opening with prayer.

Guided Meditation: (5 min.) See the attached meditation, which is designed to help participants center themselves on the process. Please follow the directions carefully, as the meditation is based on one offered by Sister Marlene Halpin at Eastern Clergy Conference.

Study Questions: (10 minutes) Give paper and pencil to each participant, and ask them individually to jot down about five questions they have about Christianity and sexuality, their spirituality and their sexuality.

Reporting: (20 minutes) Tape butcher paper to the walls, or use chalkboard, and record the questions people have. Write them exactly. You may use several people to do this, to save time. At the end, all questions should be visible to all workshop participants.

Categorizing: (30 min.) Begin with the first question on one of the pages and designate it with a symbol (# * +, for example). Then move to the next question. Is it similar to the first one? If so, use the same symbol. If not, use another symbol. Continue until all questions have been symbolized. Then have group comeup with a question or phrase describing each symbolic category. Write these out on a separate sheet for all to see. The final product will be a list of areas (5-10 about) of questioning.

COMPARISON: (30 min.) Have the FFO draft questions written out on a separate sheet and post them next to the group's questions. Compare them and note areas of consensus and additional questions. (This is the product that will be submitted to FFO.)

Closing: (5 min.) Close with a circle prayer, asking each person to give thanks for God and their sexuality,

BASICS OF CHRISTIAN FAITH III: STUDY QUESTIONS FOR A CHRISTIAN THEOLOGY OF SEXUALITY

A GUIDED MEDITATION

Instructions to Workshop Facilitator:

This workshop meditation is designed to help people center themselves to more easily focus on the workshop. Please read the meditation itself precisely. Where pauses are indicated, the purpose is to give participants time in their own minds to imagine what has been asked. While the length of the pause is suggested, it is not exact.; the facilitator should feel free to shorten or extend these pauses as needed by the participants. Any change in the environment (ie., turning off bright lights, moving chairs back, etc...)which might help participants relax and feel more comfortable is desirable. We suggest you experiment with leading the meditation with a small group of friends before the workshop.

Guided Meditation:

1. Relaxation: "I want you to get into a comfortable position." (Pause: Allow people to move around or lie down on the carpet, or whatever to get comfortable.)
Now close your eyes and focus on your breathing. Become aware of where tension is in your body. Take a deep breath, taking in air through your nose and blowing it out through your mouth. (Pause for breath) As you continue to take deep breaths, allow the tension to flow out of your body as you blow out the air. Make noises as you blow out the air, to allow the tension to flow out. (Pause: Allow people plenty of time, 30-60 seconds, for this breathing. When the noises have subsided and faces look more relaxed, begin the meditation. Be aware of your voice tone and volume so that it is not intrusive on the participants' process.)
2. Meditation: "Now I want you to go to a place that you experience as very peaceful." (Pause 10 seconds) "This place is so beautiful to you and the wonderful peace you experience just by being here makes you feel so good. (Pause 15 seconds)
"Now, you notice a path off to one side, so you decide to walk down the path. As you are walking down the path you notice a person sitting alongside. You realize this person is the wisest person you've ever seen. You decide to talk to this wise person and you ask them how they feel about your sexuality. (Pause 60 seconds)
Now, Tell them how you feel about your spirituality. (Pause 60 seconds)
"Now it's time to say goodbye to your wise person and return to your peaceful place. (Pause 10 seconds). When you are ready, rejoin the group here by opening your eyes. (Pause: After everyone has rejoined the group share the closing.
3. Closing: "Know that this wise person is in you. You can visit this wise one anytime you want to, simply by returning to your peaceful place."

written by Sherre Boothman



Faith, Fellowship and Order Commission, Rev. Jennie Boyd Bull, Chair
PO Box 1145, Baltimore MD 21203 Ph 301 523-6363

STUDY QUESTIONS FOR A CHRISTIAN THEOLOGY OF SEXUALITY

(First Draft by FFO at November 1982 meeting.)

PURPOSE QUESTION: How does a theology of sexuality enable us to reach people with the saving knowledge of Christ?

PURPOSE QUESTION: How does Christ in Resurrection liberate us from sexual oppressions in our expressions, relationships and civil liberties?

Note: The following draft study questions are NOT in final wording or in any order of priority.

- a SEXUAL THEOLOGY, SEXUAL SPIRITUALITY, CHRISTIAN SEXUALITY
SEXUAL CHRISTIANITY, RELATIONSHIP OF GOD AND SEXUALITY
- B WHAT IS THE DIFFERENCE BETWEEN CHRISTIAN SEXUAL ETHICS
AND BEHAVIOR? (values? morality?)
(What is the basis on which we make sexual decisions as Christians?)
- c GENDERED CHRISTIAN SOCIAL ETHICS
- d SCRIPTURE AND SEXUALITY
- e THE CHURCH AND SEXUALITY
(worship, sacrament, mission, body of Christ)
- f WHAT IS SEXUALITY? WHY SEXUALITY?
- g SELF WORTH AND RIGHT RELATION
(God in our personhood and relationships, theological psychology)
- h SEXUAL BROKENNESS AND RESTORATION (healing, Sin, sex and salvation)

keeping in touch

News and Notes from the
Fellowship Offices
5300 Santa Monica Blvd., Ste. 304
Los Angeles, CA 90029-9990
(213) 464-5100

APRIL 1983

TOP 20 TITHES Received by March 15 (In Amount Given)

MCC Dallas, TX	\$1476.00
MCC of the Resurrection, Houston TX	1308.66
MCC in the Valley, No. Hollywood, CA	822.23
MCC Long Beach, CA	792.93
MCC of Greater Kansas City, MO	616.58
MCC San Diego, CA	595.36
MCC San Francisco, CA	590.06
Christ Chapel MCC, Santa Ana, CA	501.55
MCC Portland, OR	448.27
MCC of the Pomona Valley, Pomona, CA	410.77
Golden Gate MCC, San Francisco, CA	393.56
Agape MCC, Ft. Worth, TX	383.40
Church of the Resurrection MCC, New Orleans, LA	380.87
MCC Washington DC	332.47
MCC of the Palm Beaches, Lake Worth, FL	318.64
Casa de Cristo MCC, Phoenix, AZ	307.51
Calvary MCC, Redwood City, CA	291.35
MCC Albuquerque, NM	289.01
Joy MCC, Orlando, FL	272.69
MCC Cincinnati, OH	240.79

TOP 20 TITHES Per Capita Giving (Amount in Dollars)

Church of the Resurrection MCC, New Orleans, LA	\$49.46
Casa de Cristo MCC, Phoenix, AZ	29.56
MCC Illiano, Quincy, IL	25.17
Christ Chapel MCC, Santa Ana, CA	24.46
Calvary MCC, Redwood City, CA	23.12
MCC Greater St. Louis, MO	19.20
DeColores MCC, Eagle Rock, CA	18.25
MCC Anchorage, AK	17.81
MCC of the Desert, Palm Springs, CA	17.27
Family of Peace MCC, Overland Park, KS	16.69
MCC Albuquerque, NM	14.59
MCC Columbia, MO	14.55
MCC Long Beach, CA	14.15
Church of New Hope MCC, Waterloo, IA	14.02
MCC of the Resurrection, Houston, TX	12.74
MCC San Diego, CA	12.45
Trinity MCC, New York, NY	11.64
MCC Louisville, KY	11.51
MCC in the Valley, No. Hollywood, CA	11.26
River Cities MCC, Shreveport, LA	10.51

GENERAL CONFERENCE UPDATE: One of the first matters that visitors to Canada are going to have to learn is the Canadian currency. Canada uses paper bills for the dollar bill, two dollar bill, five and ten and larger denominations. Coinage is designated graduating upwards as cents, nickels, dimes and quarters. Bills and coins are approximately the same size as U.S. currency. For visitors from the United States, the exchange rate is favorable and they will find their dollar worth more in Canada. The best exchange is through a bank, and most banks in Toronto will be able to exchange your currency.

For delegates and attendees from countries in the World Church Extension areas and Mexico, MCC Toronto plans to provide housing to as many as possible. In order to take advantage of their offer, interested parties should contact the host Church immediately. Write to: Mr. Gary Chapman, Host Church Coordinator, MCC Toronto, 730 Bathurst Street, Toronto, Ontario, Canada, M5S 2R4.

AN INFORMATION DESK will be operating during the hours of the Conference. This will be in the main lobby of the meeting room building, the Medical Sciences Building. Assistance will be available to answer your questions about the Conference program and also about things to see and do in Toronto itself. MCC Toronto is preparing a booklet on Toronto which will give you information on places to eat, shop and tour. Each person that is registered will receive a copy.

IF YOU WOULD LIKE to do some reading before leaving on your trip, Toronto has an excellent visitor's bureau. Write: Metropolitan Toronto Convention and Visitors Association, Box 510, Eaton Center, Toronto, Ontario, Canada M5B 2H1. Also you may call toll free for literature and information: Ontario Travel (Government Travel Office) Continental U.S. toll free number 800/828-8585. In New York state only 800/462-8404.

NOTICE: The Rev. Lucia Chappelle has resigned as Dean of the Resident College of Samaritan. The full-time position is now open and resumes are being received until June 1, 1983. Those interested in applying for the position should forward their qualifications to The Samaritan Management Team at 5300 Santa Monica Boulevard, Suite 104, Los Angeles, CA 90029. All inquiries must be received before June 1, 1983.

SAMARITAN SUNDAY materials have been mailed to all churches. Support our Fellowship's educational ministries - Remember Samaritan Sunday.

A MANUAL FOR CONGREGATIONS WITHOUT A PASTOR: The Rev. J.E. Paul Breton has authored a very helpful guidebook for MCC congregations called *Locating a Pastor: A Manual for the Congregations of the UFMCC Toward Selecting Pastors and Filling Empty Pulpits*. The author is presently Pastor of New Covenant MCC, Cypress, California. He has been involved in the professional ministry of the UFMCC since 1971 and has served as pastor, interim pastor, clergy staff member, District Coordinator and member of several committees and commissions. The Rev. Breton's considerable experience and expertise is clearly displayed in this invaluable guide for churches which are without a pastor. The material is readily applicable both to congregations that are relatively new and those that are well established.

This manual *Locating a Pastor* helps a congregation to explore and act on the following questions:

- What is a pastor?
- How do we staff the church in the meantime? What are the roles and responsibilities of church personnel? What are the roles and responsibilities of the Board of Directors?
- How do we "togetherize" the congregation? How do we do a congregational self-evaluation?
- What do we want in a pastor?
- What are we willing to provide to support a pastor?
- What should the pulpit committee (or pastoral search committee) do in sending out letters, processing applications and resumes, and sending out responses?
- How do we elect a pastor?
- What do we do if no applications come in?
- What do we do if the committee cannot recommend a candidate?
- What do we do to get our new pastor to his/her new church home?

This very basic but challenging manual is published and distributed by the Community of the Holy Cross, P.O. Box 368, San Bernardino, CA 92402-0368. It sells for \$8.40 plus \$2.00 postage and handling (\$3.00 postage and handling for outside the U.S.). An optional three-ring binder cover is available for an additional \$2.00.

Recommended by the Rev. Jeffrey Pulling, Ph.D., Director of Samaritan Extended Studies, Hartford, Connecticut.

THE PRE-CONFERENCE REPORTS to General Conference will be mailed to all clergy and lay delegations in May for the General Conference in July. Watch for them. Registration packets will be available for all registered persons upon arrival at General Conference.

REMINDER - Western Clergy Conference will be held November 8-11, 1983 in San Diego, CA. Dr. James Nelson will be one of our featured guest speakers.

THE NEW FELLOWSHIP DIRECTORY will be mailed on April 7, 1983. Additional copies may be ordered from the Fellowship Office for \$4.00.

THE GOVERNING BOARD of the NATIONAL COUNCIL OF CHURCHES meets in San Francisco, CA, May 10-13, 1983, to discuss UFMCC's application to the council. Most of the Board of Elders, R. Adam DeBaugh and persons from the Bay Area will be present to share with the Governing Board members.

JOURNEY magazine is offering a special subscription offer available until April 30, 1983. Buy one subscription at full price and get another subscription at half price. Regular price is \$16.80 in the U.S., Canada and Mexico. \$20.80 in other areas. Take advantage of this special offer and get JOURNEY delivered to your door.

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Unlearning Racism Workshops
Ricky Sherover-Marcuse
6501 Dana St.
Oakland, CA 94609
415 428-0696

TOWARDS A PERSPECTIVE ON UNLEARNING RACISM: 12 WORKING ASSUMPTIONS

Because racism is both institutional and attitudinal, effective strategies against it must recognize this dual character. The undoing of institutionalized racism must be accompanied by the unlearning of racist attitudes and beliefs. The unlearning of racist patterns of thought and action must guide the practice of political and social change.

The following assumptions offer a perspective for unlearning racism. I call them "working assumptions" for two reasons: 1) these are the assumptions I use in my own work with individuals and groups, 2) I have found these assumptions to be workable, i.e., effective in the practice of attitude change.

* * * * *

1. The systematic mistreatment of any group of people isolates and divides human beings from each other. This process is a hurt to all people. The division and isolation produced by racism is a hurt to people from all ethnic groups. The awareness that there is this division is itself a painful awareness.
2. Racism is not a genetic disease. No human being is born with racist attitudes and beliefs. Physical and cultural differences between human beings are not the cause of racism; these differences are used as the excuse to justify racism. (Analogy with sexism: anatomical differences between human males and females are not the cause of sexism; these differences are used as the excuse to justify the mistreatment of female human beings).
3. No young person acquires misinformation by their own free choice. Racist attitudes and beliefs are a mixture of misinformation and ignorance which has to be imposed upon young people through a painful process of social conditioning. "You have to be taught to hate and fear."
4. Misinformation is harmful to all human beings. Misinformation about peoples of color is harmful to all people. Having racist attitudes and beliefs is like having a clamp on one's mind. It distorts one's perceptions of reality. Two examples: the notion that there is something called "flesh color"; the use of the term "minorities" to describe the majority of the world's people.
5. No individual holds onto misinformation voluntarily. People hold onto racist beliefs and attitudes because this misinformation represents the best thinking they have been able to do at the present time, and because no one has been able to help them out of this misinformation.
6. People will change their minds about deeply held convictions under the following conditions: 1) the new position is presented in a way that makes sense to them, 2) they trust the person who is presenting this new position, 3) they are not being blamed for having had misinformation.

(over)

7. People hurt others because they themselves have been hurt. In this society we have all experienced systematic mistreatment as young people - often through physical violence, but also through the invalidation of our intelligence, the disregard of our feelings, the discounting of our abilities. As a result of these experiences, we tend both to internalize this mistreatment by accepting it as "the way things are", and to externalize it by mistreating others. Part of the process of unlearning racism involves becoming aware of how this cycle of mistreatment is perpetuated in day to day encounters and interactions.
8. As young people we have often witnessed despair and cynicism in the adults around us, and we have often been made to feel powerless in the face of injustice. Racism continues in part because people feel powerless to do anything about it.
9. There are times when we have failed to act, and times when we did not achieve as much as we wanted to in the struggle against racism. Unlearning racism also involves understanding the difficulties we have had and learning how to overcome them, without blaming ourselves for having had those difficulties.
10. The situation is not hopeless. People can grow and change; we are not condemned to repeat the past. Racist conditioning need not be a permanent state of affairs. It can be examined, analyzed and unlearned. Because this misinformation is glued together with painful emotion and held in place by frozen memories of distressing experiences, the process of unlearning this misinformation must take place on the emotional level as well as on the factual level.
11. We live in a multi-cultural, multi-ethnic world, a world in which all people belong to ethnic groups. Misinformation about one's own ethnicity is often the flip side of misinformation about other people's ethnicity. For example, the notion that some ethnic groups are just "regular" or "plain" is the flip side of the notion that other ethnic groups are "different" or "exotic". Therefore a crucial part of unlearning racism is the recovery of accurate information about one's own ethnicity and cultural heritage. The process of recovering this information will show us that we all come from traditions in which we can take justified pride.
12. All people come from traditions which have a history of resistance to injustice, and every person has their own individual history of resistance to racist conditioning. This history deserves to be recalled and celebrated. Reclaiming one's own history of resistance is central to the project of acquiring an accurate account of one's own heritage. When people act from a sense of informed pride in themselves and their own traditions they will be more effective in all struggles for justice.

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CANADA		
ONTARIO		
MCC-Ottawa 11-254 Cooper St Ottawa, ONT K2P 0G4	Study Group (9-22-74) Daly & King Edward/8 PM (613) 233-6463	Rev. Philip J. Speranza
MCC-Toronto 20 Trinity Square Toronto, ONT M5G 1B1	Church (3-9-74) 8 PM (416) 364-9799	Rev. Robert S. Wolfe Rev. David A. Gunton
=====		
GREAT BRITAIN		
UNITED KINGDOM		
MCC-Birmingham 44 Seymour Close Selly Wick Rd, Selly Park Birmingham B29 7JD	Study Group (Digbeth Civic Institute/8 PM 021-449-8312	Mr. David Langley, WC
MCC-London 61 Earls Court Square London SW5 9DG	Church (10-7-73) Pimlico Neighborhood Aid Centre Longmore St SW1/7 PM (01) 373-4898	Rev. Thomas Bigelow * * (07) 342-3120
=====		
NEW ZEALAND		
MCC-Auckland POB 3897 Auckland, New Zealand	Study Group (4 Shelley Beach Rd, No. 5 Herne Bay, Auckland	Ms. Jo Biggs, WC
=====		
NIGERIA		
MCC-Zaria POB 266 Zaria, Nigeria	Mission (6-16-74) No. 30 Prince Rd/7:30 PM	Rev. Sylvanus Maduka

TABULATION OF BCF II -- NORTHWEST DISTRICT

1. CHRISTIANITY: The belief system centering on and following Jesus Christ as the only begotten of God. The central focus is on faith in Jesus Christ.
2. TRINITY: Belief that preserves the unity of God and the distinction of Creator, Redeemer and Sustainer (paraclete).
3. JESUS CHRIST: Son of God, our redeemer, who died on the cross and rose again for anyone (everyone?) our intermediary, fully human/fully divine, one with God, the person through whom creation came about.
4. HOLY SPIRIT: God present with all of creation and within us, with power and truth.
5. BIBLE: Divinely inspired, humanly interpreted, Word of God.
6. SALVATION: God's gift through Christ to return humanity and all creation to a state of grace.
7. WORK OF THE HOLY SPIRIT: Happenings that come about without human creation but through humans by God's will.
8. THE CHURCH: Eternal community of believers that constitute the body of Christ.
9. BAPTISM: Sacrament requested for infusion of the Holy Spirit to mark inclusion in the family.
10. COMMUNION: Sacrament of renewal and remembrance instituted by Christ. Participation in Christ.

PARAGRAPH DRAFT OF PURPOSE - Northwest District

As Christians we are required to accept Christ into our whole selves, but our sexual selves have been woefully ignored or over-simplified by almost all theological inquiries, systems and statements. The Faith Fellowship and Order Commission is exploring a Christian theology of sexuality as a guide in understanding and accepting Christ's liberation of us all from sexual oppressions in our attitudes, expressions, interpersonal relationship, and public affairs thereby integrating our sexual selves into the rest of our selves in our relationship with God. Many have been disaffected from the Christian church by this fractured, incomplete approach to our selves as a whole. A Christian theology of sexuality can help to convince the disaffected that they are included in God's love and that God is relevant to them in the modern world, their sexuality included.

SUMMARY OF BCF II - NORTHWEST DISTRICT

The Northwest District participants, from widely diverse theological backgrounds, discovered a wide agreement on these basic concepts once we got beyond the doctrinal verbiage. We were joyous and excited on discovering that we're not nearly as far apart as we feared. A number of participants commented on the freedom with UFMCC to explore God and establish a personal relationship without the restrictions of an exclusionary doctrine of faith.

Western Canada District, Basics of Christian Faith II, summary faith statements
(combines two groups, Oct. 14 and Oct 23, 1) and 2) respectively)

ix Christianity:

- 1) Living by Christ's teachings and His commandment to "Love one another as I have loved you."
- 2) The believers in Christ and their beliefs.

Trinity:

- 1) The combined form of the Parent/Creator, Son and Holy Spirit.
- 2) The Creator, Christ and the Holy Spirit--all equal and co-existing aspects of the One God.

Jesus Christ:

- 1) The Son of God.
- 2) God in human form, who is the fulfillment of God's promise and who became the ultimate sacrifice for our salvation and the example of our faith, The only begotten Son of God.

Holy Spirit:

- 1) The voice of God speaking to my soul.
- 2) The actual presence of God with us doing the work of God in our lives.

The Bible:

- 1) The inspired writings by which we gain knowledge of God's work and Christ's life.
- 2) The divinely inspired written Word of God, given to us through people and so containing only a fragment of the Totality of God.

Salvation:

- 1) Personal realization of God's love.
- 2) The attainment of everlasting life by accepting the free gift of forgiveness of sins through Christ in our lives.

Work of the Holy Spirit:

- 1) The presence of God within which gives guidance and leads the soul towards Peace.
- 2) Is to prepare us for the return of Jesus and the establishment of God's new World in Heaven and earth, by loving, teaching, inspiring, sustaining, and enlightening us to God's will in our lives and guiding us constantly towards salvation.

The Church:

- 1) The gathering of all believers for learning and worship.
- 2) Christ's new body on earth, the Family of God composed of all believers.

Baptism:

- 1) A ceremony confirming one's personal wish to follow God's teachings.
- 2) Sacrament done for yourself or on behalf of your child as acceptance of and commitment to God and an awakening to the new life of the Holy Spirit.

Holy Communion:

- 1) Sharing with God and one another through the sacraments a time of healing and reconciliation and affirmation of our faith.
- 2) The act of receiving the elements after the granting of forgiveness of sins, remembering and participating in Christ's sacrifice and so becoming food for one another and gaining special closeness to God and each other.

Purpose Statement:

The purpose of the FFO Commission is to facilitate the members of UFMCC in the development of a Christian Theology of Sexuality.

The importance of this task is brought home to us everyday when we watch our sisters and brothers, around the world, struggling with their broken lives. Lives that are partially or wholly cut off from God because of our misguided belief that a part of our very essence as humans is not acceptable to the God who created us. That sexuality is not a part of the total person that Christ died and rose again for. That the Christ who said, "You shall know the truth and the truth shall set you free," didn't really mean it.

We in UFMCC exist today as a body of believers that stand against that lie. We believe that our Statement of Faith must address this issue directly and boldly; claiming the Victory of Salvation in our Totality and by our Wholeness.

Basics of the Christian Faith Workshop II, personal faith statements

Consensus was reached on every definition in both workshop groups in Vancouver. People were ready and willing to listen to each other and to make sure everyone had a chance to give input. They were there to learn from each other, rather than seeking their own interests or forcing their own point of view. All were excited at coming together in a process to discover and create.

It was important to everyone that no one be unable to "live with" the general statement. People really wanted everyone to be happy with the statements. If someone had an objection or a strong need for part of a statement to be added or deleted, as long as they could logically explain their point, everyone was glad to work at modifying the statements so that no one was left out. I especially noted that the stronger or more vocal people were aware that they were "carrying the ball" or "steamrolling", and if the quieter members hadn't been heard from for a while, the vocal ones would realize it and make an attempt at getting the others more involved. Each statement was always cleared with the quiet people specifically, before the group moved on.

People were very quick to disagree with cliches, pat answers, catch phrases, and formulas that were put in just because they sounded "right," or are what we are used to saying. Everyone insisted on getting down to real meanings. There was only one person, throughout the entire process of BCF I and II, who stopped participating and then after the process was over, said she had some strong objections but just felt like taking the easier way out of going along.

BCFII demographic data

Age: 20-24	1	Sex: M	5	Prior denomination:	
25-29	6		F 8	Mainline:	United Ch of Canada 6
30-34	2				Roman Catholic 1
35-39	1	Race: Caucasian	11		Lutheran 1
40-44	1	Other	2		Anglican 2
45-49	1				Congregational 1
50-54	0	UFMCC Affiliation:			Pentecostal/Charismatic 2
60+	1	less than 1 yr	4		
		1-2yrs	3		
		2-3 yrs	1		
		3-4 yrs	0		
		4-5 yrs	4=		
		5-9 yrs	1		

Dates of workshops:

7 at October 14, 1982

6 at October 23, 1982

Personal Faith Statement **by Small Group**

1. **CHRISTIANITY:** Lifestyle of people who follow Jesus, practice Jesus' teaching, life and ministry ... Christianity is a way of life ... Love, Serve - To love Serve, accept and believe ... The belief in and practice of the teachings of Jesus Christ as written in the New Testament ... The acceptance/belief in Jesus Christ and the application of Christ's Teaching ... Being Christ like
2. **TRINITY:** God who is the source of our life in Christ Jesus and through the Holy Spirit ... Three-in-One and Equal ... Creator, Son and Holy Spirit, God the Creator, God the Son and God the Holy Spirit ... The Three-in-One Godhead ... One God in Three Persons, Creator, Savior and HOLY Spirit ... Three Aspects of God working in Unity in us, Parent Child, Spirit ...
3. **JESUS CHRIST:** Lord and Savior; God and Son of Humanity i.e. Human and Divine ... Jesus Christ is our Savior ... God's Son, Redeemer, Savior ... God Incarnate, a Personal Example ... God Incarnate, Fully Human, Fully Divine, Savior of the World, Divine MOderator ... God who is ideal intercessor ...
4. **HOLY SPIRIT:** God who provides continuing life and renewal to individuals and to the corporate body ... The presence of God in our midst today found in each and every one of us ... God's power working in and through us ... God with us after the Ascension ... God's spirit in us, working through us, bringing us to maturation and the world to completion ... Aspect of God which communicates with, guides and imparts true wisdom to all people
5. **THE BIBLE:** The Word of God, inspired by God, revealed by the HOLY Spirit with human errors in transcription and interpretation ... The inspired word of God ... Gives us the strength and example how to live our lives ... The Divinely Inspired word of God and the counsells, comforts and records ... The Divinely Inspired Word of God, written by men but authored by God ... Inspired by God, written by people as attempts to describe God's mysterious love, A guide to leading a Christlike life ...
6. **SALVATION:** The freedom from the world to begin one's eternal life available to all through God's grace in Jesus ... The gift of God ;given to all who accept it in faith ... Is God's way of sharing how much we are loved, loved us if we can accept Jesus Christ and know we are accepted God will save all people ... The gift of eternal life ... Recognition of Jesus Christ as Savior, thus achieving wholeness, health with God forever ... Is a gift, a stepping out in faith in a spirit of acceptance and commitment thus becoming one with God ...
7. **THE WORK OF THE HOLY SPIRIT:** Difficult to separate the work and person. The work is to provide ~~us~~ the tools for our faith and for us to do God's work ~~here~~ ... To go forth to teach all people ...
8. **THE CHURCH:** The Body/Bride of Christ, believers joined together to preach the gospel to all of creation ... The working caring and sharing of the people of God ... Original body of believers through which Jesus Christ work is accomplished here on earth ... The Body of Christ on Earth practicing the edification of the ministers and the profession of Christian values ...
9. **BAPTISM:** Symbolic cleansing, i.e. the dying and rising with Christ as an expression of one's belief in Jesus Christ... Public affirmation of acceptance of Jesus Christ as personal savior ...
10. **HOLY COMMUNION:** The meal instituted by Christ wherein we who partake become one with Christ ... The celebration of communication with God... The commemoration of the body and blood of Jesus Christ

Personal Faith Statement as worked on by the larger group:

Note: The longer the group worked the less willing they were to come to consensus. No efforts were made to force consensus and no particular efforts were made to record majority feelings.

1. **CHRISTIANITY:** Offered statment was: "The body of believers in God's sending of his Son Jesus Christ to save us through love." After discussion there was consensus on: **"The belief in and practice of the teachins and life style of Jesus Christ as written in the New Testament"** (which latter statment was slightly amended from the offering of a different small group.)
2. **TRINITY:** The offered statement was: "God the creator, God the Son, God the Holy Spirit" As suggested replacement was " God, who is the Source of our Llife in Christ Jesus and the Holy Spirit" As suggested change to that was "God, who is the Creator, the source of our life, Christ Jesus and the Holy Spirit" No consensus. A new offering was: God who is our life, Christ Jesus who is our Saivor, the HOLY Spirit who is our comforter, who all are one" No consensus. A new offering was: "One God, Three Persons, as Creator, Savior and Holy Spirit" Someone suggested the word Sustainer for Holy Spirit since this would make all three active words. No consensus. A new offering was: "God as the Supreme Creator of all, as our Saivor Jesus Christ, and as our guide and sustainer, the Holy Spirit, all acting as the One Divinity in our lives." There was no consensus. A new offering was "God who is unity in trinity as: God the Creator, our source of life, God, Jesus the Christ, our source of new life, God, the Holy Spirit, our source of continuing life." A small suggested change was offering and there was consensus that our statement was **"God, who is Three Persons in One Nature: God, the Creator, our Source of Life; God, Jesus the Christ, our Source of New Life; God, the Holy Spirit, our source of Continuing Life."**
3. **JESUS CHRIST:** The offered Statment was "Jesus Christ is God, incarnate, fully Human, fully Divine, Savior of the World" No consensus. Some wanted to replace "become flesh" for incarnate, Some wanted to add Savior of the World between incarnate/become flesh and fully human, some wanted to add teacher after fully divine. some did not want both incarnate/become flesh and fully human, some wanted to add divine mediator. Some would accept mediator but did not feel that divine should be used again. The statment finally stood " Jesus Christ is God become flesh/incarnate (one or the other), Savior of the world, fully human fully divine, teacher and mediator...." But there was no consensus.

It is my personal belief (jhg) that this process has a great deal to teach us and that we need to be very careful not to try to particularize our statement too much...nor should we attempt to find the consensus...as opposed to the broad statment on which most people can stand.

I, too, believe that we have a great deal more to learn about particularizing our statement - and that persons need more time to pray and meditate than given in a short work-shop - We must be careful.

Ted Lincoln

COMMENTS

WORKSHEET FOR HAND TABULATION OF
BASICS OF THE CHRISTIAN FAITH: II

Southeast District

Demographics:

1. Age

Less than 15	<u>0</u>
15-19	<u>0</u>
20-24	<u>1</u>
25-29	<u>1</u>
30-34	<u>4</u>
35-39	<u>9</u>
40-44	<u>3</u>
45-49	<u>5</u>
50-54	<u>0</u>
55-59	<u>3</u>
60 or older	<u>1</u>
no response	<u>0</u>
Median Age	<u>35-39</u>
Mean Age	<u>35-39</u>
SD:	<u> </u>

5. Southeast District, UFMCC

6. Prior Denomination

Unity	<u>1</u>
Lutheran	<u>2</u>
Nazarene	<u>2</u>
Baptist	<u>7</u>
Episcopal	<u>2</u>
Roman Catholic	<u>5</u>
Presbyterian	<u>2</u>
Southern Baptist	<u>2</u>
MEthodist	<u>6</u>
Church of Christ	<u>1</u>
Worldwide Church of God	<u>1</u>
Seventh Day Adv.	<u>1</u>
Pentacostal	<u>1</u>

2. Sex

Male	<u>19</u>
Female	<u>8</u>

3. Race

Caucasian	<u>21</u>
Black	<u>0</u>
Oriental	<u>0</u>
Pink	<u>1</u>
Other	<u>0</u>
No Response	<u>)</u>

4. Years in MCC

Less than 1 year	<u>2</u>
1-2 years	<u>6</u>
2-3 years	<u>3</u>
4-5 years	<u>4</u>
5-9 years	<u>3</u>
10-14 years	<u>6</u>
15 or more	<u>0</u>
no response	<u>1</u>
non-MCC	<u>1</u>

7. Your present theological perspective

Liberal	<u>8</u>
Evangelical	<u>8</u>
Pentacostal	<u>0</u>
PERFECT	<u>1</u>
Enlightened Fundame.	<u>1</u>
Ecumenical	<u>1</u>
Prefers no label	<u>1</u>
Charismatic	<u>1</u>
Conservative	<u>1</u>
Fundamentalist	<u>2</u>
Moderate-Metaphysical	<u>1</u>
No response	<u>3</u>

BASICS OF THE CHRISTIAN FAITH: II (Demographics Continued)

8. What influence has your background

Much	<u>9</u>
Not much	<u>2</u>
None	<u>3</u>
Moderate	<u>1</u>
Basis for growth	<u>1</u>
Less and Less	<u>1</u>
Profound	<u>1</u>
Knowledge	<u>1</u>
Strictness	<u>1</u>
No response	<u>7</u>

9. What contribution has MCC....

The sameness of All	<u>2</u>
Valuable Friends	<u>2</u>
Clarity	<u>2</u>
Inclusivity	<u>1</u>
Total	<u>1</u>
Broadened	<u>4</u>
Greater Awareness	<u>1</u>
Acceptance	<u>1</u>
Tolerance	<u>1</u>
Nurturing	<u>1</u>
Not Much	<u>3</u>
Trust	<u>1</u>
Much	<u>1</u>
Profound	<u>1</u>
None	<u>1</u>
OPenness	<u>1</u>
No response	<u>3</u>

STATEMENT OF FAITH

Christianity

GROUP 1: The religious faith built around love as expressed through the person of Jesus Christ as witnessed in the scripture.

All agreed. No discussion.

Trinity

GROUP 2: Consisting of three personalities all working to communicate God's love and presence.

Comments: Who are the 3 personalities. Reply from group #2; Father, Son and Holy Spirit

The statement was amended as follows: Consisting of three personalities, Father, Son and Holy Spirit all working....etc.

Comments: That statement should be further amended to further state: God the Father, God the Son and God the Holy Spirit.

Comment from Group #3: Their definition was - God the Parent/Creator, God the Son, God the Holy Spirit.

Comment from Group #1: The unity of God expressed in three persons of God the Father, God the Son and God the Holy Spirit.

Jesus Christ

Group 3: Son of God and Savior.

Comment from Group #1: We wanted to emphasize Jesus Christ as fully human yet fully Divine. Definition from Group 1: Jesus Christ is fully God, fully human, incarnated in the person of Jesus of Nazareth. We wanted to emphasize the historicity and both the duality of His being fully God and fully human.

The group as a whole agreed with Group #1's definition.

Comments made in general discussion: The definition should be amended to include the words ... only begotten Son of God....

The group as a whole agreed with Group #1's definition with one amendment: Jesus Christ, the only begotten Son of God, fully human, fully God, incarnated in the person of Jesus of Nazareth.

Comments made in further group discussion: Should there be any reference to the fact that He died and was raised and that He's coming again?

One person stated that their group included in their definition the fact that Jesus Christ was the supreme sacrifice for sin.

A concern was raised that for us, that is a part of our current Statement of Faith and shouldn't be omitted.

The point was made that the work of Jesus Christ would be included in some of the other terms to be discussed.

There was some concern that we failed to mention the virgin birth. Some agreed that the virgin birth was covered by the term "incarnation".

Ten (10) agreed that they would be upset if the phrase "virgin birth" was eliminated from their current Statement of Faith, and wanted it included in the definition.

The Holy Spirit

Group 4: The third person of the Trinity. God's gift to the Believer.

Comments: Gift of what?

Reply from Group #4: That would come under item #7, The Work of the Holy Spirit.

Comment from Group #1: They defined the Holy Spirit as: The continuing presence of God among human beings.

Comment from Group #3: The Power of God.

Comment from Group #2: The part of the Trinity which leads, guides and directs us.

Comments in general discussion: Many agreed that Group #2's definition was the work of the Holy Spirit.

Comment from one individual: That the term "third PERSON of the Trinity" was used twice in definitions..

Final definition on which the group as a whole agreed: Part of the Trinity and the Power of God working in the Believer's life.

Bible

Group 1: Inspired literary word of God.

Comments from Group #2: God's word and instruction for our life, presenting Jesus Christ's life and teaching as a part of God's covenant with all people

Comment from Group #3: God's revealed word.

Comment from individual: A history of God's dealing with humanity and a revelation of God's purpose.

Comments made in general discussion: Jesus Christ was the Living Word, the Bible is the written word. The Bible is the incorruptable word of God. Important to include in the definition that the Bible shows how God deals with His people. Historical, inspired, incorruptable are words that

should be included in the definition.

The Bible is the literary word, but it is also God's word.

Written by God.

Presence and manifestation of God in literary form.

The Bible is not just a book.

In this definition we need only say what the Bible is not what it says.

The definition on which all seemed to agree is: A history of God's dealing with humanity and a revelation of God's purpose.

Salvation

Group 2: A free gift of God purchased by the blood of Jesus Christ.

Comment from Group #4: Salvation is a free gift of God by faith in Christ through grace.

Comment from Group #1: One's entrance into the Kingdom of God through faith in Jesus Christ.

Comments made in general discussion: The concept of GIFT was important to some. It was further mentioned that it was a free gift to us, bought by the blood of Jesus Christ. Is it a mass free gift? All agreed that it was a gift to be accepted by faith.

The Work of the Holy Spirit

Group 3: The way God reveals God's will in our life.

Comment from Group #1: The work is being done for a purpose. Their definition - Manifestation of the presence and the power of the Kingdom of God in the realm of history. That the work is moving history from one place to another. It's the Holy Spirit that's finishing what was begun by Jesus Christ.

Comments in general discussion: The words presence and power should be included in a definition of the work of the Holy Spirit.

Comment from Group #4: The fact that the Holy Spirit is the Guide, Protector and Comforter is important. The Holy Spirit is "very personal". True, the Holy Spirit effects history, but it's much more personal - working in our life.

Definition from Group #4: God/Protector. The Power to help live a Christian life. Cleanser unto salvation, Healer, Comforter, Giver of gifts and fruits and power of wisdom.

Comments made in general discussion: If we're going to say what the work of the Holy Spirit is, some are going to want to say that He's the Comforter, Leader, Guide,

Gift Giver, Healer and so forth.

Comment from Group #2: The presence of the Holy Spirit is important. The definition should include a statement about the power and presence of the Holy Spirit and that He is a Giver of Special Gifts. The presence and power of God.

First definition that was presented to the group as a whole:

The way God reveals the will of God in our life as Presence and Power.

Final Definition accepted by the group as a whole:

Manifestation of the presence and the power of the Kingdom of God in the life of the Believer and in the realm of history.

Comments in general discussion: What about the work of the Holy Spirit in the life of an unbeliever?

It was agreed that this point was covered in the "realm of history".

Church

Group 2: The Body of Believers in Jesus Christ.

All Agreed with this definition. There was no discussion.

Baptism

Group 3: A symbol of passing from the old to the new.

Comment from Group #1: An outward sign of an inward acceptance of Jesus Christ as Lord; fully God and fully human.

Comment from Group #2: By water, Word and the Spirit, a sacrament by which we are brought back into the Family of God.

Comments made in general discussion: The terms "an outward sign", "By water, Word and the Spirit" and "a Sacrament" should be included in the definition.

Comments in general discussion: We made several attempts to incorporate the 3 definitions.

First definition presented to the group as a whole:

Baptism - (a sacrament) An outward sign of an inward acceptance of Jesus Christ as Lord.

Comments made in general discussion: The term "brought back into" was discussed, and it was decided that the term would be amended to: "brought into the Family of God". After further discussion, it was decided that Baptism did not bring anyone into the family of God, and it was then decided to omit the phrase altogether.

Final definition accepted by the group as a whole:

Baptism - A sacrament, an outward symbol of inward acceptance of Jesus Christ as Lord, by water, Word and the Spirit.

Holy Communion

Group 4: The sacrament of the Church remembering Christ's death with the bread, His body and the wine, His blood.

Comment: Comment from Group #1: A symbol of God's becoming one in the flesh with us and God's invitation to us to become one in the Spirit with Him through symbolic incorporation within our beings of His Son our Savior Jesus Christ.

Comments made in general discussion: Because of the different backgrounds from which we come, it was discussed and decided that some people would have a problem with the word "symbol".

Comment from Group #2: The Body and Blood of Jesus Christ, instituted by Jesus Christ for us as a source of strength, unity, faith and eternal hope.

Comments made in general discussion: It was discussed that the word sacrament should be included in the definition. A sacrament because it was instituted by Jesus Christ. One person suggested that the definition be: A sacrament of the Church instituted by Jesus Christ.

Comment from Group #3: The sharing of Christ's body and blood.

Comments made in general discussion: Group 3's definition was amended to include ... a sacrament instituted by Jesus Christ.

First definition presented to the group as a whole:

The sacrament of Christ's body and blood.

It was added that we need not go into the facts of what Holy Communion "signs, seals and delivers". It was then amended to add the phrase "instituted by Jesus".

Comments made in general discussion: Someone suggested that the word "mystery" be used in the definition. The definition of mystery being: A reality that can never be fully comprehended or articulated.

Second definition presented to the group for acceptance:

A mystery of the body and blood of Jesus Christ.

Comments made in general discussion: It was again stated that the words "instituted by Jesus Christ" must be included in the definition. Also, the term "sacrament" must be included.

Third definition presented to the group for acceptance:

A sacrament instituted by Jesus Christ.

Fourth definition presented to the group for acceptance:

A sacrament, the body and blood of Jesus Christ, instituted by Jesus Christ.

Comments made in general discussion: Add the words..."for the purpose of becoming one with Christ."
It was pointed out that our current statement of faith quoted the words of Jesus "This is my body, this is my blood."

Fifth definition presented to the group for acceptance:

A sacrament lifting up God's becoming one in the flesh with us and God's invitation to us to become one in the Spirit with Him.

Sixth definition presented to the group for acceptance:

The body and blood of Jesus Christ, a sacrament instituted by Jesus Christ.

Comments made in general discussion: Definition numbered six was accepted. It was agreed that because of the different views concerning communion (transubstantiation, consubstantiation and symbolism) the definition should remain simple yet scriptural to allow for individual interpretation.

Question: Was there anyone in your group who exercised more authority, if so, whom?

Group 1: It was agreed that Rev. Wells facilitated the discussion in that he wrote down the consensus of the group, however, no one in the group had more authority than another.

Group 2: No one had primary authority

Group 3: No one had primary authority. We all "pitched in".

Group 4: All took part in the discussion and decision making. No one person had more authority than another.

NOTE: The following questions were asked to the group as a whole. Answers were given in general by the group. No "counts" were taken because everyone agreed.

Question: What influence did your church background play-little, a lot, very little?

Answer: Everyone agreed that their church background had very little to do with their final answers/definitions. However, the scriptures had a great deal to do with the final answers/definitions as did their interpretations of scriptures.

Question: How much did your respect for each other play into your answers?

Answer: A great deal. They were sensitive to each others beliefs.

Question: Were there certain words in your dialogue that caused some unity?

Answers: Inspired Word of God. Sacrament. Faith. Power. The Only Begotten Son of God. Jesus the Christ.

Question: If you were called on to do so, as a personal statement of your faith, could you in good conscience sign your name to the bottom of the statement of faith that's come out of this work shop?

Answer: YES!!! However, it was agreed finer points would need to be worked out and the final product would have to be seen before it was given blanket approval.

Additional statement: " I am excited and anticipate the day all of this gets out of the realm of religion and get into the living the Word. I believe that Christ did not come to create all this that Christ came to show the lifestyle. ALL AGREED WITH MANY "Amens!"

Additional Statement: It is necessary to learn to live by the Spirit and the relationship with God rather than by the "letter of the law". All Agreed.

*I think
I promised
this to you.
Love, James Tinney*

A STATEMENT OF FAITH
CONCERNING SEXUALITY

(A Position Statement of the Pentecostal
Coalition for Human Rights)

PROLOGUE. As lesbians and gay men (as well as non-gay Christians who support this cause), we wish to clearly express our faith and hope and love in terms that will not be misunderstood. We also desire to dispel false ideas that surround and affect all of us. Contrary to what some have accused us of, WE ARE NOT SAYING: (A) that because many or "everybody" does it, it is okay; or (B) that this is no worse than anyone else's "sin;" or (C) that God loves us and accepts us anyway; or (D) that God knows we cannot help ourselves; or (E) that this is beyond our understanding.

WHAT WE ARE SAYING AND WHAT WE BELIEVE IS:

1. THAT sexuality, with its desires, fantasies, attachments and realizations, is a gift from God (and because it is a gift, it has purposes which may be thwarted or misused).
2. THAT sexuality is a part of God, of God's own nature, and of God's image in us (although we have individually and collectively "fallen short" of realizing all that our sexuality is meant to be).
3. THAT sexuality is good, beautiful, true, a reason for thanksgiving, and therefore to be appreciated, explored, expanded, put to use, understood, and developed.
4. THAT sexuality is a "given," an indispensable and intrinsic aspect of ourselves-- our total personality.
5. THAT homosexuality and heterosexuality are equally good; and so it does not matter whether we express only one, or sometimes one and sometimes the other, or at all times both directions and dimensions of this gift.
6. THAT God creates us; and thus our lesbianism and homosexuality (as well as heterosexuality) are both a rightful expression of God's original creative purpose and plan, and a rightful expression of God's permissive and intermediary creation influenced by genetics, parental influence, social environment, and happenstance.
7. THAT God has special love and concern for us, not because of our lesbianism/homosexuality, but because of the oppression we suffer without cause, or without any extra cause than that which our own homosexual nature prompts.

(MORE)

8. THAT part of this oppression is the guilt we are forced to bear as a result of our churches' misinterpretation of God's will and scripture, our schools' miseducation of our minds, and our families' mistaken expectations surrounding roles-- in fact, the total socialization of ourselves at the hands of others.

9. THAT Jesus' death on the cross was caused by, yet freely suffered on behalf of, our own and all humanity's misuses of sexuality and thwarting of God's sexual designs (among other things), as well as the oppressiveness of those who oppose us.

10. THAT through God's precious gift of salvation in Jesus Christ, we may be forgiven of our sexual misuses (and all our other wrongs), healed of our sexual hurts and abuses, delivered from fear and guilt, and empowered to change those individuals and institutions that oppress us.

11. THAT in the re-creation of our lives as sexual beings fulfilling God's own purposes and our own good, the gift of the Holy Spirit, and all the charisms (special abilities, endowments, signs and wonders) that attend the Spirit's work, may be rightfully prayed for and experienced.

12. THAT in this regard, the ultimate purpose of God, and our own good pleasure, is the expression of our sexuality in mutuality-- loving and agreeing ways; and that all expressions of sexuality (either alone or with others) that do not violate this principle are to be honored.

For further information, contact:

PENTECOSTAL COALITION FOR HUMAN RIGHTS

PO Box 386, Howard University, Washington, DC 20059
(202) 726-7499

and soon I was crying with all my being.

And soon I was aware that he was sobbing, too, as deeply as I, and the words which came to me from him were, "Yes. You are right. I see it, too, and I never thought it would be like this." We cried for a long time and it was clear, although unspoken, that if either of the two of us were going to speak against the atrocity, it would be me and not him. It was also clear that I was not alone.

We are the voices and hands and the bodies through which the vision of Jesus of Nazareth must come alive. We, like him, may be tried for heresy by churches or killed by governments. Certainly the governments and religious authorities are not on our side. We should not find that at all surprising.

FOOTNOTES

1. Gyn/Ecology, Boston: Beacon Press, 1978,

p. 38.

2. Worship in Song, Lillenas Publishing Company, Kansas City, MO, 1972. No. 37, 241, 105, 235, 58, 94, 367, 44.
3. Unpublished sermon, UTS, Nov. 8, 1978, p. 5-6.
4. Faith and Fratricide: The Theological Roots of Anti-Semitism, Seabury Press, NY, 1974, p. 162.
5. Eastern Ministers Conference, Toronto, June 21, 1980.

RACE AND THE LESBIAN/GAY COMMUNITY

RENEE MCCOY

HOW DOES ONE approach the topic of race and the Lesbian/Gay Christian without sounding bitter? How does a Black Christian Lesbian address white Lesbians and Gay Christians about the racial situation in UFMCC without sounding or feeling like one is begging for yet another handout of kindness from yet another white institution? Without feeling like yet another request is being made for God given human rights, for respect for God given human pride and dignity? How can I keep from feeling like I'm crawling on my knees to the base of a white painted totem, carved with faces resembling days of my past?

My dilemma when putting this together came down to: How to not guilt trip, not attack, not sound militant, be received lovingly, influence people to positive action, keep their attention, make them feel my love for them, help them understand my oppression, sound and be Christian and tell the truth at the same time.

I decided that the best I could do would be to be as simple as possible. My understanding of life comes through simple dealings with life. Our survival in this life, too, I believe, will come through an array of simple actions. So much of our past has been cluttered with very real complexities of race and Christianity. Most of the time the complexities with which we involve ourselves in efforts to understand the racial situation clog our pores so much that we can never be free and flexible enough to clean ourselves all over.

So I will begin by sharing with you my own simple understanding and impression of Race and Christianity as an issue in

UFMCC: UFMCC does not include a ministry to Third World people. Theoretically, UFMCC is a Christian Church open to all. Practically, however, UFMCC is a white Lesbian and Gay Church controlled and governed by white people, building structures that are inclusive only of themselves and their whiteness, calling themselves Christians seemingly for the accountability the word lends to their struggle against a homophobic society.

Now, many may disagree. For those who do, I remind you that this is my impression of UFMCC. Let me also say that I do not believe that the bleakness of this image will remain. My belief in and hope for change is what keeps me clinging to UFMCC. And, I draw an abundant amount of strength and energy from the openness that is being born throughout this fellowship. Still this is my today impression of UFMCC. Those who disagree may say this is a strong and untrue image. They will say that Third World people are just as welcome as anyone else. Others who disagree may do so not because my image is untrue but because it's unfair. They are the ones whose questions are: What are we doing wrong? and What can we do? Those are the two questions I will seek to answer simply in this simple presentation.

The answer to what is UFMCC doing wrong is 1) we bring white racial attitudes, values and behavior into the mainstream of UFMCC operation; and 2) there is a basic blindness throughout UFMCC to Third World oppression, evidenced by UFMCC's lack of involvement in a liberation process for Third World people.

I need to address each of these answers repeatedly. The first, bringing white racial

attitudes, values and behavior into the operation of UFMCC, is perhaps easier for me to understand. Before whites realized they were Lesbians or Gay they were in touch with the special-ness of their whiteness. Family and educational conditioning subtly and blatantly brought everyone to believe that white was better, white was privileged, white was powerful, white was right. Look out for number one was the battle cry, and everyone knew who was number one. Through the use of stereotypes, language, media, educational institutions, the Church, etc., the concept of white superiority was maintained. Included in this concept was the belief, implied or stated, that white lifestyles were the only valid ones.

Lesbians and gay men, after such lengthy exposure to such conditioning, perhaps believed that their sexual lifestyles were not in complete violation of the American Dream unless they were not basically white. It's sort of like as long as whatever you do does not contradict your whiteness there is still a change for rightness. For this reason, white Christian Lesbians and gay men still refer to Blacks as niggers, tell racial jokes and build all white institutions "for whites only." For this reason liberal white Lesbians and gay men judge Third World people as worthy of their love and acceptance only if they change and become more like them. They must speak good standard American English, have a better than average job, at least three white friends (preferably none of which are lovers), be well educated, upwardly mobile live in a ranch house, have two cars and 2.1 children. Because the values learned in white heterosexual communities become affixed to those whites embracing Lesbian and gay lifestyles, UFMCC does not even approach ministering to Third World Lesbians and gays and continues to remain

Renee McCoy is Assistant Coordinator of the Northeast District, UFMCC, and Chair of the UFMCC Committee on Racism.

a white institution waving a banner of
Christianity.

LOOK, SEE YOUR SISTER

So you, sisters, brothers, white
say you love me,
want to be for me
a supportive community
to me
a Christian community
want to decrease my anguish;
want to stand by my side
in my struggle
offer me a Church home
united in the Body of Christ
build a Kingdom
where we're all united
in Christian fellowship.
Sisters, brothers, us all.

Well,
there's a few things first you must know
a few things first you need to know
my lesbian and gay
Sisters, brothers us all.

If this thing is going to work
we have to be real clear
about who we each are.
I was raised to know you
taught to understand you
more than myself;
conditioned to be more you
than to be myself;
conditioned to accept your life
as a state better than my own
taught to aspire to be you
while grappling with the reality
of life's impossibilities
which sought to negate
the possibilities of my own reality.

Well, you,
Lesbian/Gay Christian, white
Sisters, brothers, us all
must know
that I am
in spite of 400 years of work to make me you
that I am not
nor will I ever be
you.

You,
Lesbian/Gay Christian white
must know who it is
that your faith calls
you to accept/welcome/reach out to

I am all
of who I am.
I am Black as the night
I am red as Georgia clay

brown as roasted coffee
yellow as a sun rise
and various shades of them all.

I am the one
you provately call nigger
chink, spade,
the Indian of giver,
the black of black balled
while you
are the white of lie
the white of white washed.

I am the punk kid
the hoodlum
the young rowdy

I play my music loud
I hang out in the parks
I laugh at silly white folks
I smoke dope on the streets
I drink wine on the stoops
I talk loud on the subways
I don't speak English so good
I wear bright colors
My food is greasy, starchy and smells funny.

Do you still want me?
Are we still going to build a Kingdom?
Are you still with me?

I walk around the streets
in the day time
playing disco on my radio
loud.

I call my woman "baby"
soft and low,
strong and mello.

I call a mother fucker
a mother fucker
I call a white son-of-a-bitch
a white son-of-a-bitch.

I am the "them"
and the "those people"

They are me
and I am them

I'm the one you worry 'bout
raping your sister
The one you take classes
to defend yourself
against.

Are you still with me?
Is there room for me
in your pews?
your supportive community?

I call my woman
 my woman
 I call myself
 her woman
 and we make love
 every chance we get
 fiercely, flamboyantly
 without asking each other
 what does this mean
 to the revolution?
 what does God think?
 (we know, you know)
 without first deciding
 if this is politically correct,
 or theologically sound;
 without giving a damn
 whether our passion
 is anything more
 than a good feeling
 (It is, you know)
 Are you still with me?
 Is there room for me in your pew?

You say you want/need me
 by your church;
 will welcome me and mine
 fight with/for my liberation
 our liberation
 Let's build a Kingdom, us all.

Do you know
 how big my life is
 how big my oppression
 how big I am
 Are you still with me?
 Is there room in your pew
 for me?¹

What are we doing wrong? UFMCC has not seen the Third World basically because it's been blinded by the white of its life.

Another value brought with whites into UFMCC is the land-of-opportunity value. This says that all favors of a community should be earned and everyone has equal opportunity and equal access to the fruits. Because of this no direct outreach is done directly to Third World communities. They can find out about us just like everyone else. (The other side of this is, we don't want them to feel different.) And the lack of outreach leaves us with little Third World visibility, almost no Third World ministers, very few Third World leadership and none at levels of intense control -- policymaking or financial management.

The second reason for the lack of Third World people in UFMCC is basic blindness to Third World oppression, evidenced by UFMCC's lack of involvement

in a liberation process for Third World people. This reason is less easy, more, virtually impossible for me to understand. It's hardest to understand when I think about UFMCC being born in 1968 when this country was wrought with racial unrest. The birth of UFMCC was preceded by race riots and civil rights demonstrations.

In my most paranoid states, I think that it was no accident that the gay liberation movement reared its head when this nation was beginning to face the facts of racial situations. Sometimes I feel gay liberation to be yet another ploy to distract the people's attention away from the realities of racism. Sort of goes back to me first. But then there are Third World Lesbians and Gay men. Still it's hard to understand how people with a Christian consciousness could build an institution which ignored the basic survival needs of another people especially when America's melting pot was boiling over from the pollution of racial oppression, when the stench of the realities of Third World existence was still fresh in our nostrils.

It amazes me even more when all of a sudden that same institution is jolted into the world by an issue like Cuban refugees and rally to the cause of starving, homeless Third World people in the name of Christian concern and obligation . . . and good public relations and press. It amazes me because in every city where there is an MCC Church, communities exist that are even more desolate than the Cuban situation. In every city where MCC churches are, there are hundreds, thousands of starving, homeless, struggling Third World people many of whom are Lesbians and Gay men, that UFMCC has ignored year after year of its existence. Even on the refugee issue it amazes me even more that there is no mention of the Haitian refugee situation which is occurring at the same time. The difference, they say, is that the Haitians are not political prisoners. The difference is that the Haitians are Black skinned people and this society has always been more open to the possible humanness of the fairer skinned foreigner.

Third World people do not come to UFMCC because UFMCC initiates no programs to meet their needs unless it's of the white liberal missionizing kind such as the Cuban refugee outreach. The second question I hear in response to my image of UFMCC is, what can we do? I remind you of my goal in this presentation to keep it simple. What we can do is simply follow Jesus. A Christian is one who follows Jesus Christ. We simply follow Jesus.

In his book, *Christ and Counter-Christ*, Carl Braaten² lists eight characteristics of Jesus Christ. I would like for us to look at them in light of race and the Gay/Lesbian Christian.

1) The demand for total change. Christ continually called for all who followed him to change their lives completely. A total change means for us to re-think and re-structure our values and racial attitudes in light of Christian teachings. A total change means deprogramming ourselves on ways of relating to each other.

2) The concept of the demonic. Jesus was aware of negative forces pulling against him. We, too, need to be aware of the demonic which shows itself in conditioning, attitudes of superiority, blindness to realities and concern only for our own survival.

3) The sign of the times. Jesus knew that the existing social conditions were only warnings of even more devastating horrors. We must not kid ourselves into believing that things will get better by and by if we just sit patiently and wait.

4) The urgency of the moment. Jesus knew that there was no time to be lukewarm. We, too, are faced with the urgency of change in the racial situation. Either we are for positive growth and change or we are against it.

5) Unconditional surrender. Jesus' life called for complete surrender, holding back nothing, holding onto nothing. As Christians, followers of Jesus the Christ, we, too, are called to let go of all comforts, our racial privilege, all racial illusions of power and grandeur, and surrender completely to God's will that we be united all in one Body, one Kingdom.

6) The sixth characteristic of Jesus is called the proletarian principle. The revolution which Jesus put into motion involved the working class, the proletariat and the dispossessed. It called for an end to the worship of money and riches as though they were gods. As Christians we, too, are called to abandon the worship of material goods. We are called to respond in revolutionary ways to the needs of all people and the destruction of the privileged class.

7) The reversal of roles. This characteristic Jesus revealed in saying such as the last shall be first and the first last. The white Lesbian and Gay Christian must be willing to do all he/she can to help facilitate the liberation of the Third World (sort of a Christian affirmative action program). Sometimes this will mean bending the rules

a little bit to provide Third World leadership; or providing unrestricted funds for Third World people to help themselves; or not imposing white values to the interpretation of Third World lifestyles.

8) The final characteristic of Jesus Christ is that the Christian experiences the birth pangs of a glorious future. The journey to racial harmony and Third World visibility does not carry with it an assurance of comfort. In fact, quite the contrary is true. To come face to face with the horrors of past and present realities of racial oppression is painful for all involved. I'm sure Jesus suffered much as the pain and suffering of the people became real and not just something he read about in the *Jerusalem Times*. As white Lesbian and Gay Christians realize the presence of

Third World pain plus their own participation in the continuance of that pain, they will themselves experience utter pain. And the pain will increase with every privilege, every comfort whites have to surrender. However, as with the pain Jesus experienced, it is good and healthy to have happen. It is through these particular pains that we grow. It was through suffering and death that Jesus was given new life, a life through and in which we all live.

What to do? On the issue of race, the Lesbian/Gay Christian is called simply to follow Jesus, to re-think, re-structure, re-work all that we call us, to seriously involve ourselves in a total commitment, total, radical change process expanding our love to truly embrace all people.

*I am the them
and the those people*

They are me

and I am them

I'm the one you worry 'bout

raping your sister

the one you take classes

to defend yourself against.

Are you still with me?

Is there room for me

in your pew?

1. Unpublished poem by Renee McCoy.
2. Braaten, Carl. *Christ and Counter-Christ* (Philadelphia: Fortress Press) pp. 111-113.

More on Methodists

LAST ISSUE WE reported briefly on the General Conference of the United Methodist Church in April. Here, now, are more details:

From the start, the 9.7 million-member denomination's confab was pervaded by the issue of homosexuality. It came up the first night in an episcopal address, and it came up the next morning at a plenary session where a majority of delegates supported a motion to deal with the issue "at the earliest feasible time." It kept erupting throughout.

When it was finally over, the Conference had left the church's stance on homosexuality in approximately the same place it was four years ago:

* The phrase from the church's Social Principles would be retained: "... we do not condone the practice of homosexuality and consider this practice incompatible with Christian teaching."

* A new phrase would be added to the list of offenses for which a minister may be charged and removed: "... practices declared by the United Methodist Church to be incompatible with Christian teaching." That's so anti-gay forces can turn to the Social Principles as authority for removing homosexuals.

* Paragraph 906.13 in the Book of Discipline would remain, making the Council on Finance and Administration responsible for making sure that no United Methodist funds go to any gay caucus or get used to "promote the acceptance of homosexuality."

* The Social Principles affirmation that "all persons are entitled to have their human and civil rights ensured" would not be amended to be more specific. Voted down was this change: "The United Methodist Church calls upon its agencies, boards, commissions and educational institutions at all levels to insure human and civil rights of all persons, including employees (remember Joan Clark?), regardless of sexual orientation."

* The process of examining and ordaining ministers wouldn't be changed so as to specifically prohibit the ordination and appointment of self-avowed, practicing homosexuals. As if that were necessary, given the linkage of the Social Principles statement and the process for removing ministers! Still, UMC's rightwing "Good News" folks wanted more, and the defeat of this one greatly vexed 'em. Actually, "Good News" lost on several fronts. They couldn't stop church support for ERA, a woman's freedom in the matter of abortion, and boycotts of J.P. Stevens and Nestle. They couldn't stop UMC from calling on the United States to apologize to Iran for its history of intervention in that nation's affairs, including the CIA-engineered overthrow of Iran's popular Mossadegh government in 1953.

NEW YORK -- In the wake of the 1980 General Conference, a UMC minister decided he'd try to rid the church of Paul Abels, pastor of Washington Square

UMC in Greenwich Village. He wrote to New York Bishop W. Ralph Ward, accusing Abels of "immoral and un-Christian conduct," per the UMC Social Principles. Abels first publicly acknowledged his homosexuality in 1977, and it's been no secret since. The Conference's five-member Committee on Investigations found the literalistic use of Scripture in the accusation to be "inadequate" and said the charges lacked "reasonable grounds." So, Paul Abels will stay at the East Village church.

NASHVILLE -- The United Methodist Board of Discipleship has ruled that sex seminars for adults are all right, but that explicit sex films may not be owned, possessed or used by Methodist churches. Irritant in the controversy were films produced by Methodist minister Dr. Ted McIlvenna's National Sex Forum, whose films the Board of Discipleship had previously said were useful in counseling. McIlvenna, working with a cast of 10 unpaid volunteer couples, has made 64 films distributed to 8,000 customers, including the Federal Government. McIlvenna is associated with Glide Memorial United Methodist Church and the Institute for the Advanced Study of Human Sexuality, both in San Francisco. He produces 16-mm films and video cassettes, and predicts that churches that like them will continue using them anyway. In Nashville, the Board of Discipleship reports its 10 McIlvenna-produced films are "under lock and key."

Gay people, believe it or not, do fall in love, and when a gay man or lesbian begins to develop loving, caring relationships with another person, that is a very definite step in their coming out.

The last step is coming out politically. When we begin to understand the depth of our oppression as gay people, and we begin to act on that understanding, we are coming out in political ways. If this means only a letter or two to your Representatives in Congress, this is an important step. Many people are attending rallies and demonstrations for gay rights—especially since the Anita Bryant forces began their work—and these folks are making a political statement just by their presence.

The political coming out is also important because it helps us to focus our community. We need to remember that all gay people share in the oppression of our community. We are all threatened, and we all share in the responsibility of combating that threat.

Truth vs. Fear

Of course, there are moral issues involved in coming out as well. Simply stated, we are called to speak the truth in all things. Coming out is an exercise in honesty and personal integrity. The oppression of people merely because of their sexual orientation is an evil that must be combated with the truth. The basic question facing all gay people is: Can I continue to live a lie or can I afford to be honest about who I am?

The dilemma we face is more than just a question of whether or not to tell the truth about one's self. There are good reasons why a person might be frightened about coming out. Many times, those of us who are able to be openly gay forget what it means to be in the closet. What it means, essentially, is *fear*: Fear of being exposed as a homosexual and all the attendant wrongs that will crash down on us as a result. This is, after all, what we are fighting—the simple fact that if people find out that we are gay they will discriminate against us or hurt us in some way.

For some, coming out means losing a job, being kicked out of school, losing an apartment, being denied credit, losing a license, not being permitted to teach, preach, or practice one's profession, losing custody of one's children, being denied free and equal access to public accommodations and facilities, and the much more subtle and frightening consequences of being alienated from family, friends and acquaintances.

Coming out is dangerous. Gay people are discriminated against. That is why we are struggling in the gay civil rights movement to eliminate discrimination. Yet, coming out is also a very good thing. It frees us from living a life of deception and falsehood. It means being *honest* about who we are!

A lesbian or gay man should *not* come out unless she or he has examined all the possible consequences of the act and is able to face up to them. It is not proper for people to come out and lose their jobs and alienate friends and family unless they are willing to endure all that will happen, and have made adequate arrangements for their own support—financially, emotionally and spiritually.

But while we can't responsibly ask our sisters and brothers who are still in the closet to come out unless they are sure that they are willing to suffer consequences, we need also to tell everyone how beautiful coming out can be.

To be free at last, to be free from fear, to be free from hiding, to be free of lies.

For women and men who are gay, it means no longer having to make up stories about the feigned heterosexual relationships in our lives, to stand up proud and strong, and to acknowledge the beauty of how God made us. There is great joy in that.

Sexual orientation is not the most important aspect of life. It is just a small fraction of who we are. Yet, that tiny piece has led others to deny us basic human rights.

We are oppressed because of our sexuality, and as a result, that oppression may seem more important to our consciousness than it should be, perhaps. But when you have a headache, you don't worry about anything else but the pain in your head. You work to alleviate your pain.

It does feel good to be free of the fear and pain that comes with hiding. Hopefully, all gay people will be able to feel this freedom soon. We must all continue to work toward the time when that will be true.

This pamphlet is based on a speech by R. Adam DeBaugh, Social Action Director of the Washington Office of the Universal Fellowship of Metropolitan Community Churches, to the Williams Gay Support Organization, Williams College, Williamstown, Mass., on March 7, 1978.

Universal Fellowship of
Metropolitan Community Churches
Washington Office
Suite 210
110 Maryland Avenue, N.E.
Washington, D.C. 20002
(202) 543-2260



Universal Fellowship of
Metropolitan Community Churches
Washington Office
Suite 210
110 Maryland Avenue, N.E.
Washington, D.C. 20002
(202) 543-2260

Coming Out!
By R. Adam DeBaugh

This pamphlet has been made possible by a grant to the UFMCC Washington Office by Archbishop George Hyde of the Orthodox-Catholic Church of America and the Spartanburg-Greenville-Anderson (South Carolina) Alliance of Gays (SAGA), P.O. Box 1273, Anderson, S.C. 29622.

Coming Out!

By R. Adam DeBaugh

"Coming Out" is a bit of verbal shorthand for the concept of "coming out of the closet." It means, for most gay people, accepting, celebrating and sharing the truth about who they are sexually.

As an aide to a Member of Congress whose boss doesn't know he is gay once said, "It's a process. It's not a question of one day you are *in* and the next you are *out*. I guess I'll never really stop coming out." He is young, articulate, easy-going and confident; yet he stumbles over his words and has trouble finding the right phrases when he talks about coming out.

"Coming Out" is something all gay people face, something we are all familiar with and go through in one form or another. Yet it is something we have a hard time defining and pinning down.

When do you really come out? What does it mean? Do you come out when you tell yourself, "I am gay?" Or when you tell the world? Do you ever stop coming out?

We live in a world where words often have different meanings. The words "coming out" refer to the concept of "coming out of the closet," and the closet is where we keep our sexuality when we don't want it known that we are gay. The implication is, of course, that we can put on our sexuality like a suit of clothes, and to a certain extent we can. Or, at least, we can choose to be more or less conspicuous about our sexuality.

We live in a hetero-sexist society. Everyone is assumed to be heterosexual, because that is the majority (and, as some would say, "normal") sexual orientation. So coming out is, for us, an act not only of self-assertion, but also of correction of erroneous assumptions that have been made about who we are.

We are an invisible minority. Gay people don't look any different than heterosexuals, so it is possible to remain in the closet and not be a part of this minority—at least not publicly. Yet the truth is that, whether or not we are out of the closet, if we are gay we are very much a part of a large minority of people. More importantly, it is possible that we will feel the sting of discrimination if it should be found out that we are gay.

Three Stages In Coming Out

There are a number of stages in the coming out process. The first step is *acceptance*, which includes a *recognition* of being a homosexual. This is when you say to yourself, "There is something different about me." As one lesbian put it, "I always knew I was different."

That feeling can be a very lonely one. Many young people believe they are the only people in the world who are gay. But acceptance is the understanding that one's sexuality is what it is, and that it won't change or go away.

Celebration comes next, as you begin to coordinate your feelings and desires with your place in society, and you begin to feel good about yourself. Celebration is when you are happy about being you. Celebration is saying, "This is who I am, and I am going to enjoy it!" Celebration is taking the God-given gift of your sexual orientation and embracing it with joy and pride.

Finally, the last stage in the coming out process is *sharing*

the fact of your sexual orientation with others. This goes hand-in-hand with the integration of your sexuality with the rest of your life and consciousness.

The steps are not always taken in this order. The process is not always a smooth and easy one. As one gay man put it, "I seem to take two steps forward and one step back, sometimes. I get scared, occasionally."

Coming Out To . . .

But what does this mean in real-life terms? Perhaps it may be easier to understand if it is put in terms of *to whom* one comes out.

The first person you come out to is always yourself, and that is perhaps the most important step—and often the most difficult. To say to yourself, "Well, kid, I have these feelings. I am attracted to members of my own sex, and I guess that means I am a homosexual."

This often goes along with that feeling of being the only one there is that was mentioned earlier. It can be a very lonely experience if you don't have the proper reinforcement and support. I remember feeling like I was the only homosexual on my college campus, only to find out years later that there were sure a lot of us back then.

It also means often not knowing how to *behave*, and sometimes even changing your behavior to suit the heterosexual stereotypes of what homosexuals "are". A man in the midwest named Tim, for example, came to grips with his homosexuality when he was 16. He was a halfback on the high school football team and loved the sport—and was good at it. But Tim quit the team when he realized that he was gay, merely because he thought to himself, "queers don't play football." That was a real tragedy.

A second step, after coming out to yourself, is to let other gay people know you are gay. This can often provide the needed support and reinforcement necessary to overcome the "I am all alone" syndrome.

Do you remember the first person you ever had sex with? Do you remember feeling that, even though *those* people in the bar were probably gay, you didn't want them to know *you* were?

A man who works for a Member of Congress from the southwest once went into a gay bar in Washington and panicked on seeing a co-worker from his office there. He insisted on leaving before the other man saw him, and when it was suggested that his co-worker was probably there for the same reason he was, he blurted out, "I don't care if I know he's gay, I just don't want him to think I am."

Eventually, though, you get to the point where you want other gay people to know that you are "one of them," and you want to share something of yourself.

The next step may never come for some people, but others get to the place where they really want to tell their best friends. Sometimes this ends tragically, and friendships which have been long-term and seemed solid are terminated in anger and fear.

Often, however, the nervous lesbian or gay man is surprised by the friend saying, "Oh, is that all," or "Wonderful!", or "But, I've known that for ages," or "Thank you for sharing that with me, I feel a lot closer to you now."

The next big hurdle is one of the most difficult: telling the family. Sometimes this is *never* done. Betty Fairchild, a leader of the Parents of Gays movement, says that sometimes your parents have "a right not to know," not to be

confronted with your gayness. Often people say, "My folks just couldn't handle it. I'll never be able to tell them."

Parents deal with the knowledge of their child's gayness in very different ways. Some families have actually held funeral services for their children upon learning that they are gay. Some gay people are literally kicked out of their homes, disowned and beaten by angry parents.

But many parents struggle—with love and compassion—to understand their child's homosexuality. There are also very good and supportive parent-child relationships after the child has come out to his or her parents.

One of the final steps of coming out—after other gay people, friends and family are told—is the general feeling that "I don't care who knows. I'll come out to the world." Sometimes this is done by wearing buttons or tee shirts with gay slogans, sometimes by exaggerated, overtly "gay" behavior. But most often, secure and confident gay women and men let the world know by just living their normal lives and not lying any more.

If a co-worker talks about her husband, the gay person can talk about "my lover." If a friend tells about going to a local straight bar, the openly gay person can talk about his or her evening at a local gay bar. When the office crowd talks about taking the kids to Disney World, the open gay person can talk about vacationing on Fire Island.

It can—and should—come out naturally and easily, just the way "straight" people talk about their lives.

Results of Coming Out

But what are some of the results of coming out? What do you do? What does it mean? If coming out is a realization of one's sexuality and the willingness to celebrate it and no longer be ashamed of it, what actually happens? There are at least three ways we act on our self-knowledge as we go through this coming out process.

First, of course, we act on our coming out sexually. At the stage when we come out to ourselves, we often have already been performing homosexual acts, but without the recognition or acceptance of what that means about our nature. Not everyone who has sex with a member of his or her own sex is a homosexual. When we come out to ourselves, we begin to act on that knowledge in a way that enables us to have sex that is free from guilt and full of loving, caring and meaning.

Some people come out with a bang, and immediately embark on a very active sex life. Others ease into gay life with a moderate amount of sex. In any case, being able to act on one's coming out sexually is an important factor for most people.

The next step is when one begins to act on one's coming out socially—going to more than only those places where impersonal sex is available, making gay friends, and having one's social life reflect one's gayness. When a person becomes part of the gay cultural experience and the gay social scene—in whatever way—she or he is coming out a little bit more.

Another step is when a gay person is beginning to develop real and solid relationships with people which are not mostly based on sex. Sex is, after all, only a small part of anyone's life. The real point of being gay is the same as the real point of being straight—the difference is, simply, to whom you are attracted sexually and emotionally.

Love is a word we use just as much as non-gay people.

SALT OF THE EARTH RESOURCES



"You are the salt of the earth" (Matthew 5:13).

You are the ones who can flavor the world
with something different than it now knows.

Resources for the ministries of laity and clergy in the UFMCC and other churches.

Edited by: The Rev. Jeffrey Pulling, M.Div., Ph.D.
Coordinator of Samaritan Extended Studies
Consultant on Ministry Resources
11 Columbia Street
Hartford, CT 06106

JUNE 1983

MINISTRY IN THE AIDS CRISIS, PART 1

SALT OF THE EARTH RESOURCES (SOTER) is a resource bulletin published by Samaritan Extended Studies. SOTER presents resources for Christian ministry. A different area of ministry is covered each issue. SOTER (sō-tar) is Greek for Savior. To continue the ministry of our Savior, we must share with each other our resources.

AIDS disease (Acquired Immune Deficiency Syndrome) is all over the media these days and very much the topic of discussion in the gay/lesbian community and in society as a whole. As churches that minister primarily to gay/lesbian people, local MCC congregations must come to grips with this mysterious ailment that, as of May 1983, has afflicted over 1300 persons in the U.S. and killed over 520 (three-fourths of which have been gay men).

This issue of SOTER focuses on ministry in the AIDS crisis - how we can creatively and pastorally respond to AIDS victims and their loved ones, to a frightened gay populace, and to non-gay people who wonder what on earth is going on and who jump to invalid conclusions about gay people. This issue is only Part 1 of ministry in the AIDS crisis. Part 2 will be published in a few months when input has been received from around the Fellowship. Please share with the editor of SOTER your ministry experiences in the AIDS crisis and what resources have been helpful to you.

GET INFORMED, RATHER THAN SCARED

Keep up with the latest developments and research regarding AIDS. Local newspapers and national (U.S.) magazines have covered AIDS in depth these last few months. Newsweek magazine had a cover story on it in their April 18 issue and did a follow-up article in their May 16 issue.

THE ADVOCATE, a biweekly gay newsmagazine with national (U.S.) and international coverage, publishes in each issue the latest updates on AIDS. Also check your local or regional gay/lesbian newspapers and magazines.

AIDS PROJECT/LOS ANGELES has been set up to educate people with accurate, up-to-date information about AIDS. They offer a hotline (213-871-AIDS), informational brochure, professional referrals, individual counseling, and group support. Their address is AIDS PROJECT/Los Angeles, 937 North Cole Ave., Suite 3, Los Angeles, CA 90038. Are there similar services being provided in your area?

Watch for the results of the National Forum on AIDS being held in Denver, Colorado, June 9-12, at the fifth Lesbian/Gay Health Conference.

What is happening in other countries where MCC exists and ministers? So far the attention has been focused on the U.S. and Canada (specifically Toronto). Has AIDS shown up in Europe and Australia? What can be done to prepare for it in areas where it has not yet hit?

LOCAL MINISTRY ISSUES

The AIDS crisis can affect virtually every aspect of inreach and outreach ministry in local congregations. If you have any suggestions, ideas, and resources in the following areas, please send them to the editor of SOTER for "Ministry in the AIDS Crisis, Part 2."

Counseling and Visitation: individual counseling, group support, death and dying process, home visitation, hospital visitation. Any new insights or ideas?

Funerals and Memorial Services. Have you done anything different for AIDS victims or the same kind of service as usual? Please send copies of the service if available.

Healing, Rites of Blessing and Laying on of hands. What has been your experience with AIDS victims and their loved ones?

Education: workshops, forums, literature. What has worked? What materials and persons have been helpful?

Preaching and Worship. Have you preached about AIDS? Is this health crisis ever reflected in your worship service (working through fears and suspicions, praying for those afflicted and their loved ones, etc.)?

Community Outreach and Evangelism. Has this been an opportunity to talk with troubled non-church people about taking responsibility for their lives and about spiritual priorities? Has your church been a stable, positive force in a community that has become confused and frightened? Have you been called upon to speak to the media about increasing fears of contagion from gay people and about whether this is God's punishment for the immoral behavior of homosexuals?

Social/Political Action. Have you participated in efforts to secure federal, state/provincial, and local funding for treatment and research? Has the AIDS scare created a backlash in your city that threatens gay/lesbian rights?

Sexuality Issues. What does AIDS show us about the importance of taking care of our bodies, taking responsibility for all of our behavior (including sexual), what it means to be free and liberated sexually, etc.?

The problems that AIDS creates are also opportunities for ministry, growth, and witnessing. Please help and support your MCC colleagues around the Fellowship by sharing what you know and do. You are invited to do this sharing through SOTER.

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APRIL 1983

STRESS AND BURNOUT

SALT OF THE EARTH RESOURCES (SOTER) is a resource bulletin published by Samaritan Extended Studies. SOTER presents resources for Christian ministry. A different area of ministry is covered each issue. Contributions of both written and financial nature are encouraged. SOTER (sō-târ) is Greek for Savior. To continue the ministry of our Savior, we must share with each other our resources.

Both laypeople and clergy experience a large amount of stress in church work, and many become so drained and frustrated that they drop out. Not all stress is bad; some of it is necessary for life and health. Excessive amounts of damaging stress, however, can ruin one's health - physically, emotionally, and spiritually. Stress and the threat of burnout "come with the calling" in both lay and professional ministry. The answer lies in managing stress so it does not become destructive and lead to burnout.

This issue of SOTER focuses on stress and burnout. The following are resources of which the editor of SOTER is aware. When you are ordering any of these resources from the agencies and publishers mentioned here, tell them that you were referred by SALT OF THE EARTH RESOURCES, an educational resource bulletin for the Metropolitan Community Churches. Please share with SOTER your comments and reactions. Are these resources helpful to you? What other resources have you discovered? Please share what you know with SOTER and your other UFMCC colleagues.

CLERGY STRESS AND BURNOUT REPORT AVAILABLE FROM LIFE INSURANCE COMPANY

Ministers Life publishes a free report on clergy stress and burnout. The contents of this extremely helpful booklet include: The Anatomy of Stress, Three Major Stress Factors, Recognizing the Signs of Gathering Stress, Next Stop: Burnout, It Takes Two to Un-tangle, The Pastor Can Be Revitalized, and The Congregation Can Help Avoid Pastoral Burnout.

Write Ministers Life, Dept. J, 3100 West Lake St., Minneapolis, MN 55416, or call toll-free 1-800-328-6124 (ext. 303). In Minnesota call (612) 927-7131 (ext. 303).

SURVIVAL KITS FOR CHURCH PROFESSIONALS AVAILABLE FROM THE ALBAN INSTITUTE

The Alban Institute is an ecumenical agency that provides information and resources for the ministries of local congregations. The institute does training, consultation, research, and publishing. Among their many valuable resources are Clergy Stress: A Survival Kit for Church Professionals and Clergy Burnout: A Prevention and Self-Care Manual. Both "kits" include workbook and cassette tapes. The cost of each is \$15 (includes shipping and handling), or \$25 for both.

Write The Alban Institute, Mount St. Alban, Washington, D.C. 20016.

LAY LEADER BURNOUT STUDY UNDERWAY

The Alban Institute is as much concerned about the ministry of laity as the ministry of clergy, and this is reflected in their publications, research, and instruction. They are in the process now of a Lay Leader Burnout Study, exploring why lay leadership roles are killer roles. One of their preliminary findings is that the major reason for lay burnout is that people are usually not asked to do what they feel called and gifted to do, but urged to perform a task or fill a need by the institution.

Local churches are invited to join the study and contribute their experience to the institute's growing collection of data. Cost to participate is \$375 per congregation. Two-way sharing and consultation are involved. Apply to The Alban Institute at the above address.

MCC BOOKLET ON BURNOUT AVAILABLE FROM DEPT. OF CHRISTIAN SOCIAL ACTION

Volume 1 of LET'S DO THE GOSPEL series is on Burnout and is authored by R. Adam DeBaugh. In a personal and insightful manner, DeBaugh considers job and church burnout, causes of burnout, symptoms of burnout, curing burnout, and avoiding burnout. This should be required reading for all clergy and laity involved in MCC ministry.

Cost of this booklet is \$2.00. Write UFMCC Department of Christian Social Action, 8301 - 16th St., Suite 201, Silver Spring, MD 20910.

DEPRESSION BOOKLET DEALS WITH EFFECTS OF LIFE STRESSES

Bryan Cannon has written a helpful booklet called Depression: Its Cause and Cure. He explores why depression happens and what to do about it - physically, emotionally, and spiritually. Of special interest is the end section on "Measuring and Relating Life Stress to Physical and Mental Disorders." This suggests an objective method for measuring the cumulative stress to which an individual has been exposed over a period of time.

Write Dr. Bryan Cannon, 1511 El Dorado, Houston, TX 77062.

BOOKS ON MINISTRY STRESS AND BURNOUT

Faulkner, Brooks, Burnout in Ministry, Broadman Press, 1981.

Grider, Edgar, Can I Make It One More Year? Overcoming the Hazards of the Ministry, John Knox Press.

Harris, John, Stress, Power, and the Ministry, The Alban Institute.

Malcomson, William (editor), How To Survive in the Ministry, Judson Press, 1982.

McBurney, Louis, Every Pastor Needs a Pastor, Word Books, 1977.

Ragsdale, Ray, The Mid-Life Crises of a Minister, Word Books, 1978.

Rassieur, Charles, Stress Management for Ministers, Westminster Press, 1982.

Rediger, G. Lloyd, Coping With Clergy Burnout, Judson Press, 1982.

Sanford, John, Ministry Burnout, Paulist Press, 1982.

Schaller, Lyle, Survival Tactics in the Parish, Abingdon Press, 1977.

LEADERSHIP: A PRACTICAL JOURNAL FOR CHURCH LEADERS

Leadership is an evangelical quarterly journal on the practices of ministry and is aimed at both clergy and lay leaders. The Spring 1982 issue focused on Time, and the Winter 1983 issue focused on Church Health. One article in this latter issue is "Burning Out, Rusting Out, or Holding Out" by James Berkley.

Subscriptions to Leadership are \$16.00/year. Write Leadership Subscription Sales, P.O. Box 1916, Marion, OH 43306.

CHOICES OF CHRISTIAN AFFILIATION: 11 District NED #

Personal Faith Statement

In one sentence define or describe your personal faith statement for the following terms:

- 1) Christianity: The revelation of God through Jesus Christ
- 2) The Trinity: A 3-fold affirmation of God Father (Creator, etc)
- 3) Jesus Christ: Redeemer sustainer
- 4) The Holy Spirit: son of God - A person of the Trinity - 2nd. Sustainer
- 5) The Bible: Word of God by humanity, moved by God
- 6) Salvation: Redemption
- 7) Work of the Holy Spirit: Lead to redemption, reconciliation, comfort
- 8) The Church: Body of Christ
- 9) Baptism: Symbol of new birth
- 10) Holy Communion: Affirmation of Christ given to us + us with Christ

Demographic Information

Age 37 Race Black Gender Male District NED
Prior Denomination Baptist Years in UFMCC 7

- 1) In your own words briefly describe your present theological perspective. (e.g., liberal, evangelical....) liberal/evangelical
- 2) What influence has your church background had on your personal statement of faith? way I understand baptism/communion
- 3) What contributions has MCC had on your present statement of faith? Inclusiveness / Deeper acceptance of sexuality

A. The Universal Fellowship of Metropolitan Community Churches recognizes two orders of the professional Christian Ministry:

1. LICENSED MINISTERS:

- a. **QUALIFICATIONS:** Licensed ministers are those persons of demonstrated spiritual mind and life, administrative abilities, moral integrity, and educational background or equivalent experience to be determined by the Ministerial Credentials and Affairs Committee.
- b. **REQUIREMENTS:** In order to be licensed or to have a license renewed, such persons must be active members in a church of the Universal Fellowship of Metropolitan Community Churches and must submit an application to the Ministerial Credentials and Affairs Committee in accordance with procedures prescribed by the Board of Elders. Once the license is granted, it must be renewed annually by the Ministerial Credentials and Affairs Committee.
- c. **DUTIES:** The licensed minister may perform all functions of the ministry unless otherwise specified by the Ministerial Credentials and Affairs Committee.

3. **DISCIPLINE:** The Universal Fellowship of Metropolitan Community Churches cannot condone disloyalty or unbecoming conduct in the ministry, and, therefore, makes the following provisions for discipline and removal of ministers:

- a. Initiation of disciplinary action or removal and related procedures for professional ministers of the Universal Fellowship of Metropolitan Community Churches may be accomplished only by a formal statement of charges made by either 1) a majority vote of the local congregation affected, or 2) two ordained ministers of the Fellowship acting on facts known by them personally. The charges must be presented in writing, to the minister, to the Board of Elders, to the Ministerial Credentials and Affairs Committee, and to others directly affected. The document of charges is to be classified **CONFIDENTIAL**. At the time the charges are presented to the minister, the minister goes on inactive status but remains fully compensated until final disposition of all charges.
- b. Upon receipt of the document of charges, the Board of Elders and the Ministerial Credentials and Affairs Committee shall confer on the matter, appoint representatives to investigate the charges, and [if the representatives so recommend] schedule a hearing on the charges within 30 days or at the next General Conference, whichever shall occur first. All affected parties shall have a right to be heard at the hearing.
- c. At the close of the hearing, the Ministerial Credentials and Affairs Committee shall rule on each of the charges brought against the minister and, based upon these findings, shall vote to 1) reaffirm the credentials of the minister, 2) remove the credentials of the minister, and/or 3) impose such lesser sanctions on the minister as the Committee may deem appropriate. All decisions of the above process may be appealed in writing to the Board of Elders within 30 days of the decision.
- d. The decision of the Board of Elders is final in removal and disciplinary matters.

2. ORDAINED MINISTERS:

- a. **QUALIFICATIONS:** Ordained ministers are those individuals who have met all qualifications for the full ministry of the Church and are prepared to pastor, evangelize, teach, preach, lead in worship, and fulfill all other duties of the office. Ordained ministers are those individuals who are recognized as having made a full, lifetime commitment to be loyal professional ministers in the Universal Fellowship of Metropolitan Community Churches.
- b. **REQUIREMENTS:** To be considered for ordination, the person shall have been a licensed minister for at least one year. To become an ordained minister, the licensed minister must submit an application to the Ministerial Credentials and Affairs Committee in accordance with procedures prescribed by the Board of Elders. After questioning the candidate, the Committee will determine whether the candidate should be ordained. Such ordination shall extend throughout the lifetime of the ordained unless otherwise determined by the proper church authorities, as provided in these By-Laws.
- c. **DUTIES:** The ordained minister shall be required to shepherd his/her flock, to preach the Gospel as stated in the doctrine of the Universal Fellowship of Metropolitan Community Churches, as set forth in the Articles of Incorporation and By-Laws of the same, to administer the sacraments and to perform the rites of the Church, or to undertake other duly authorized ministries.
- d. **INACTIVE STATUS AND RETIREMENT:** Ordained ministers not occupying pastorates or other duly authorized ministries for a period of twelve [12] consecutive months are not eligible to vote as a minister at General Conference, District Conferences, or at a local congregational meeting. If, for a period of 12 consecutive months an ordained minister does not occupy a pastorate or other duly authorized ministry, he/she may be required to appear before the Ministerial Credentials and Affairs Committee for a review of his/her status as an ordained minister with the Universal Fellowship of Metropolitan Community Churches. At that time, the Ministerial Credentials and Affairs Committee has the right to remove his/her license.
The exceptions to the above will be those ordained ministers who are retired after suitable years of service or because of reasons of ill health.

B. **MINISTERS FROM OTHER DENOMINATIONS:** It is the policy of the Universal Fellowship of Metropolitan Community Churches in accepting ministers from other Christian denominations, to receive them in the rank of licensed ministers. The Ministerial Credentials and Affairs Committee shall investigate such candidates in the same manner as other candidates for the licensed ministry to determine whether they are worthy of the ministry.

